

John Bracegirdle's  
*Psychopharmacon*







John Bracegirdle's  
*Psychopharmacon*

MEDIEVAL & RENAISSANCE  
TEXTS & STUDIES

VOLUME 200



John Bracegirdle's  
*Psychopharmacon*

A Translation of Boethius'  
*De Consolatione Philosophiae*

(MS BL Additional 11401)

*Edited by*

Noel Harold Kaylor, Jr. & Jason Edward Streed

Arizona Center for Medieval and Renaissance Studies  
Tempe, Arizona  
1999

© Copyright 1999

Arizona Board of Regents for Arizona State University

### Library of Congress Cataloging-in-Publication Data

Bracegirdle, John, d. 1614.

[Psychopharmacon]

John Bracegirdle's Psychopharmacon : a translation of Boethius' De consolacione philosophiae (MS BL additional 11401) / edited by Noel Harold Kaylor, Jr. & Jason Edward Streed.

p. cm. — (Medieval & Renaissance Texts & Studies ; v. 200)

Includes bibliographical references (p. ).

ISBN 0-86698-242-6 (alk. paper)

1. Philosophy and religion—Poetry. 2. Happiness—Poetry. I. Boethius, d. 524. De consolacione philosophiae. II. Kaylor, Noel Harold, 1946- . III. Streed, Jason Edward, 1971- . IV. Title. V. Series: Medieval & Renaissance Texts & Studies (Series) ; v. 200.

PR2214.B17P78 1999

100—dc21

98-52871

CIP



This book is made to last.

It is set in Garamond,  
smythe-sewn and printed on acid-free paper  
to library specifications.

Printed in the United States of America



*For*  
*Derek and Rosemary,*  
*with*  
*gratitude and affection*



## *Table of Contents*

Acknowledgments	ix
Introduction	1
Bracegirdle's Title Page	17
Bracegirdle's Dedication	18
<i>Psychopharmacon</i>	
Book I	20
Book II	39
Book III	65
Book IV	102
Book V	139
Appendix I: Table of Bracegirdle's Metrical Forms	169
Appendix II: Selective Glossary	171



## *Acknowledgments*

The editors would to thank the librarians at the British Library and the archivists in its manuscript room for their active assistance during the several years required in transcribing and editing MS BL Additional 11401. They have been most gracious in providing information on the history of the manuscript and the biographies of its translator and owners.

We are greatly indebted to Dr. Mario A. Di Cesare for his patience and lucid advice concerning every aspect of the preparation of this edition of John Bracegirdle's *Psychopharmacon*. Without his continued encouragement, we might never have brought this project to completion.

Finally, the editors must acknowledge the encouragement of their respective family members, Alliegordon Kaylor and Candy Streed, whose active support and personal sacrifice of time have made the editing of this manuscript possible.



## Introduction

### I

MS BL ADDITIONAL 11401

#### *Early Critical References to the Translation*

The *Dictionary of National Biography* notes that one John Bracegirdle produced a translation of Boethius' *De Consolatione Philosophiae*, the *Psychopharmacon*, that bears a very lengthy subtitle: *The Mindes Medicine or the Phisicke of Philosophie, contained in five bookes, called the Consolation of Philosophie, compiled by Anicius, Manlius Torquatus Severinus Boethius, in the Time of His Exile and Proscription*.<sup>1</sup> This entry in the *DNB* derives from an earlier entry in the *Athenae Cantabrigienses*, similar in phrasing, which also credits John Bracegirdle with the authorship of the *Psychopharmacon*.<sup>2</sup>

Bracegirdle's translation is a fairly accurate English rendering of the Latin *Consolatio*, with Latin prose passages translated into blank verse and Latin meters into a variety of metrical forms. The first critical mention of the translation is found in Thomas Warton's *History of English Poetry* of 1871.<sup>3</sup> In a short article of 1892 by Ewald Flügel,<sup>4</sup> some short extracts from the translation appear, offering for the first time a printed indication of Bracegirdle's poetic abilities. Concerning Bracegirdle's blank verse, Flügel says:

... certain parts of the translation attain a full poetic power and elegance which permits us to see in Bracegirdle a by-no-means

---

<sup>1</sup> *Dictionary of National Biography*, "John Bracegirdle," vol. 6, ed. Sidney Lee (London: Smith, Elder, & Co., 1899), 142.

<sup>2</sup> *Athenae Cantabrigienses*, vol. 2, 1586-1609, ed. Charles Henry Cooper and Thompson Cooper (Cambridge: Deighton, Bell, & Co., 1861), 430.

<sup>3</sup> Thomas Warton, *History of English Poetry from the Twelfth to the Sixteenth Century*, vol. 3, ed. W.C. Hazlitt (London: 1871; repr. Hildesheim: Georg Olms, 1968), 38-40.

<sup>4</sup> Ewald Flügel, "Kleinere Mitteilungen aus Handschriften," *Anglia* 14 (1892): 499-501.

insignificant Elizabethan poet.<sup>5</sup> [editors' translation from the German]

Friedrich Fehlaueer cites these notices by Warton and Flügel in his dissertation of 1908,<sup>6</sup> in which he discusses the extant *Consolatio* translations into English to about 1800 and briefly mentions some of the more recent ones. He does not claim to have perused the *Psychopharmacoon* itself, but he notes its existence among the other English translations. In 1992, a note on the Bracegirdle translation appeared in *The Medieval Consolation of Philosophy: An Annotated Bibliography*, in a section devoted to Chaucer's *Consolatio* translation, the *Boece*.<sup>7</sup>

### *Ownership of the Manuscript*

MS BL Additional 11401, the unique manuscript containing John Bracegirdle's translation, was produced about 1602, and it was probably presented to Thomas Sackville, the translator's patron, in or shortly after that year. At some point, however, it must have been sold by the Sackville estate, because it next appears in the record when it was purchased by the British Museum on July 14, 1838, from Thomas Rodd, the younger, a bookseller at Covent Garden, who had taken over the family's London business from his father in 1821. The manuscript remains today in the collection of the British Library.

### *Description of the Manuscript*

The manuscript's cover is of stiff vellum, enclosing paper pages, and it cannot be dated accurately. Watermarks on the manuscript's paper pages, however, permit their dating.<sup>8</sup> The paper for the text of the translation itself was made near Rouen about 1575; paper for three blank pages bound in at the front and at the back of the inscribed text were made in Likhatscheff about 1600; two blank pages that are bound into the manuscript inside the front and back covers, as "cover sheets or end

<sup>5</sup> Flügel, "Kleinere Mitteilungen," 501.

<sup>6</sup> Friedrich Fehlaueer, "Die englischen Übersetzungen von Boethius' *De Consolatione Philosophiae*," Ph.D. diss., Albertus-Universität zu Königsberg, 1908 (Königsberg: Hartung'sche Buchdruckerei, 1908).

<sup>7</sup> Noel Harold Kaylor, Jr., *The Medieval Consolation of Philosophy: An Annotated Bibliography*, Garland Medieval Bibliographies, no. 7 (New York: Garland Publishing, Inc., 1992).

<sup>8</sup> C.M. Briquet, *Les Filigranes: Dictionnaire Historique des Marques du Papier*, second edition, vol. 4 (Leipzig: Verlag von Karl W. Hiernam, 1923), entry numbers 12693 and 12783.



papers," are of more recent origin. The *Psychopharmacon*, transcribed onto such fine, imported paper, was obviously produced as an elegant gift for Thomas Sackville, to whom the work is dedicated, "as a small token of [Bracegirdle's] loyal affection and gratitude."

The pages of the manuscript are 20 x 30.5 cm, and the vellum covers are slightly wider. The translation *per se* comprises sixty-two pages (124 sides) inscribed front and back, ending on page 62 *verso*, which is blank on its *verso* side. Preceding the translation, there are, first, the two cover sheets; then, the three blank sheets produced about 1600; a title page, later numbered in pencil as "1," left blank on its *verso* side; Bracegirdle's Dedication, later numbered in pencil as "2," also left blank on its *verso* side; and then five slightly wider sheets, folded at the center, with their outer edges then folded inward toward each other (a total of three parallel folds per sheet) so that the folded width of each of these inserts conforms to the 20 cm width of the other manuscript pages. These five inserted, double pages (numbered in pencil as pages "3" through "12") have been glued along the outer edges of their central creases to bound pages in the manuscript that had been cut down to a width of one centimeter for this purpose. When opened, each of these five fold-out pages reveals an outline or flow-chart summarizing the content of one of the five books of the *Consolatio*. The translation itself then follows, with its first page numbered in pencil as "13." At the back of the translation, there are three blank pages, corresponding to the three at the front, and two cover sheets, also corresponding to sheets at the front.

### *Peculiarities of the Manuscript*

The translation is transcribed by at least two hands, one having produced the blank-verse passages (into which the Boethian prose passages are translated) and another having produced the various rubrics, the Boethian meters (all of which appear in italic), and the frequent italicized words introduced into the blank-verse passages. A third hand, possibly that of Bracegirdle himself, produced the Dedication to Thomas Sackville, the Earl of Dorset, which prefaces the translation, and Bracegirdle's signature (John Bracegirdle, Bachelor in Divinity), is inscribed at the bottom of this Dedication. Evidence signaling the collaboration of two amanuenses (one for non-italic and another for italic elements) is of several distinct varieties. First, certain minor but fairly consistent orthographic practices distinguish the two hands. Second, some rubrics are otherwise inexplicably mislabeled or omitted altogether. Third, within the blank-verse passages, italicized words sometimes vary in size and

position relative to the non-italicized words, indicating that they were probably inserted later into spaces left available by the blank-verse hand. As an example of the confusion potential in this procedure, in Book III, Prose 8, line 1, the blank-verse scribe wrote the first two letters of the final word of that verse, the *be* of *beatitude*, but noticing his error, he crossed out the letters; the correctly italicized word was inscribed thereafter in the italic hand. The italicized words, passages, and meters in the manuscript are retained in this edition because they do influence a reading of the translation.

The ink used in the Bracegirdle signature is darker than that used by the scribes of the translation, but it occasionally appears in short, correctional over-writes within the work, suggesting that the translator probably checked the final transcription himself. There are two systems of pagination in the manuscript: one, in the ink of the text, numbering the first page of the translation itself as "1" (and it is this original pagination that we record in this edition); another, in pencil, from a later date, numbering Bracegirdle's title page as "1" and the first page of the translation as "13." The "ink pagination" appears centered at the top of each inscribed *recto* page. The "pencil pagination" appears in the upper right corner of the inscribed *recto* pages. Each inscribed page in the manuscript normally ends with a reader's prompt, which anticipates the first few words found at the beginning of the following page. These are written in the hand of the passage that follows, either in the non-italic or italic hand. Occasionally, prompts are missing, and the omission most often occurs when the opening verse of the following page begins the translation of a new prose (non-italic) or meter (italic) passage, suggesting that the succeeding amanuensis had failed to notice the missing prompt on the previous page upon returning to work. If there had been but one amanuensis, the prompt probably would have been inscribed before the page was turned. The translations of all five books of the *Consolatio* begin on a fresh page of the manuscript. The single exception to this practice occurs with Book III, introduced rather unceremoniously after Book II, Meter 8, at the bottom of 19 *verso*. Corrections of words, phrases, and even of whole verses, appear throughout the manuscript, but in general, the scribal work demonstrates a conscientious effort to present Bracegirdle's translation in an appropriately attractive, clear, and readable transcription.

### *Bracegirdle's Prosody*

On one of the blank pages at the front of Bracegirdle's *Psychophar-*

*macon* is found the following notice, which was glued into the manuscript sometime after 1838:

This is an autograph, and unpublished. It is dedicated to the Earl of Dorset (Sackville, the poet) and is written in a very beautiful hand. The interest and curiosity of the manuscript consists in the whole of the prose of Boethius being rendered into blank verse, exhibiting the longest specimen of that kind then existing in the English language. The metres are translated into different kinds of English verse, some of them entirely new, rhyming hexameters, pentameters, &c. The performance is evidently that of a poet of no mean ability, and is done with great spirit and easy flow of versification.

Considering Bracegirdle's results, "performance" is indeed a fair description of the *Psychoparmacon*. Both the great number of verse forms and the "curiosity" of the blank verse place the work's form in the foreground, as though it were a field in which Bracegirdle sought to prove the range of his inventiveness and command of English prosody. The complete spectrum of his experimentation in verse form is catalogued in Appendix I of this edition. The variety of forms and meters Bracegirdle employs is impressive: among the work's thirty-nine meters are twenty-seven distinct stanzaic and metrical variations, and the most common stanza, the sestet, appears in seven different forms. Naturally, some meters are more successful than are others, and if a few approach failure, others do achieve an "easy flow of versification."

Bracegirdle's translations of certain meters into quantitative verse represent his least successful experiments in distinctive verse forms.<sup>9</sup> His translation begins, unfortunately, with one of these. The rendering of Boethius' opening meter, which Bracegirdle fashions in an odd combination of rhyming couplets and quantitative verse, gives little indication of the elegance and musicality he attains later, in the majority of his verse renderings.<sup>10</sup>

More satisfying are Bracegirdle's translations of meters into borrowed or invented forms. These range from the heroic couplets of Book

---

<sup>9</sup> Book I, Meter 1; Book II, Meter 7; Book V, Meter 5.

<sup>10</sup> See Derek Attridge, *Well-Weighted Syllables: Elizabethan Verse in Classical Meters* (Cambridge: Cambridge University Press, 1974). He argues, for example, that, during the Elizabethan period, *theories and rules* rather than *sound* guided many English experiments in classical meter (160). This observation might explain why Bracegirdle could place so awkward a verse in so strategic a position in his translation.



I, Meter 4, to the elaborately contrived stanzas of Book III, Meter 1. This latter meter exemplifies one of the peculiar forms Bracegirdle sometimes employs: it is a nonce form in ten lines, rhyming *abcdabcdee*, with an initial octave in iambic dimeter and a concluding couplet in iambic tetrameter, with interlaced rhyme, which creates a caesura in each verse. More familiar forms employed by Bracegirdle include: ottava rima (in the fashion of Ariosto and Spenser), which appears three times, and rime royal, in hexameters, which appears fittingly in the majestic Book III, Meter 9.

Generally, Bracegirdle handles his forms well, indicating special fondness and aptitude for stanzas that conclude in couplets or quatrains, which he often crafts into memorable or almost gnomic coinings. This predilection for creating memorable phrasing also is evidenced in his blank-verse renderings of Boethius' prose passages, in which Bracegirdle's innovative skills find their most successful expression. Blank verse first appears in English in Surrey's translation of Virgil's *Aeneid*, Books II and IV, published in 1557. Thereafter, outside of drama, blank verse appears only briefly, in obscure examples.<sup>11</sup> Whatever the merits of the blank verse experiments by Spenser, Gascoigne, Peele and others, nothing like Bracegirdle's extensive use of the form appeared in English until Milton perfected it several decades later, in his *Paradise Lost* of 1667.

## II THE HISTORICAL RECORD

### *John Bracegirdle*

The *Dictionary of National Biography* further states that John Bracegirdle "is supposed [editors' italics] to have been a son of John Bracegirdle, who was vicar of Stratford-upon-Avon from 1560 to 1569."<sup>12</sup> If this were true, then the translator's father baptized William Shakespeare, and the future translator probably would have been acquainted with the future bard during his childhood, and they probably would have gone to school together. Concerning this vicar, who came to Stratford during a very eventful period of the English Reformation, F.E. Halliday says:

---

<sup>11</sup> See George K. Smart, "English Non-Dramatic Blank Verse in the Sixteenth Century," *Anglia* 61 (1937): 370-397. Smart does not mention Bracegirdle in this very thorough study.

<sup>12</sup> *DNB*, "John Bracegirdle," vol. 6, 142.

The Catholic vicar [at Stratford] was removed and replaced by the Protestant John Bretchgirdle, who re-introduced the Prayer Book of Edward VI and re-organized the services according to the rules laid down by Elizabeth. No doubt there were many Catholics who easily accommodated themselves to the new dispensation, but there were zealots like the Cloptons, Reynoldses and Lanes who refused to attend church and preferred to pay the monthly fine for their recusancy. They were in a minority, however, for Stratford was becoming increasingly Protestant . . .<sup>13</sup>

However, one of Shakespeare's biographers, S. Schoenbaum, adds this rather unpromising information on the life of John Bretchgirdle, the supposed father of the translator of Boethius: "He was unmarried—a sister, perhaps two sisters, kept house for him . . ."<sup>14</sup> This statement is substantiated by such historical documents as Bretchgirdle's will,<sup>15</sup> and it renders unacceptable the information given in the *DNB*.

The volume of the *Athenae Cantabrigienses*, noted above as the source of information later printed in the *DNB*, indicates that one John Brasgirdle or Bracegirdle (author of the *Psychophacon*) was matriculated as sizar of Queen's College, Cambridge, in December of 1588. He received his B.A. in 1592, his M.A. in 1595, and his B.D. in 1602. The reference further states that "John Bracegirdle . . . is *supposed* [editors' italics] to have been a son [of a man] of the same name who was vicar of Stratford-upon-Avon from 1560–1569." In all probability, this is the original supposition that has generated all subsequent references to Bracegirdle's possible Stratford origin. A later catalog of Cambridge graduates, the *Alumni Cantabrigienses*, omits the notice concerning his Stratford birth, stating rather that John Bracegirdle was born in Cheshire.<sup>16</sup> This later reference also states that the *Consolatio* translator was buried at Rye on February 8, 1614 (thus, John Bracegirdle preceded William Shakespeare in death by approximately two years).

A similarity with the name of the vicar of Stratford and congruity of chronology with the bard of Stratford would indicate a connection with the vicar, John Bretchgirdle, but the historical documents do not.

<sup>13</sup> F.E. Halliday, *Shakespeare* (New York: Thomas Yoseloff, 1961), 19.

<sup>14</sup> S. Schoenbaum, *William Shakespeare: A Compact Documentary Life* (New York: Oxford University Press, 1977), 23.

<sup>15</sup> See Edgar I. Fripp, "John Brownsword: Poet and Schoolmaster at Stratford-upon-Avon," *Hibbert Journal* (1921): 551–564.

<sup>16</sup> *Alumni Cantabrigienses*, John Venn and J.A. Venn, eds., Part I (to 1751), vol. 1 (Cambridge: Cambridge University Press, 1922), 208.

## §

John Bracegirdle's career as a clergyman began May 14, 1598, when he was ordained a priest. He became rector of St. John's-sub-Castro at Lewes in 1598 and then rector of St. Thomas-in-the-Cliff in 1599. He was appointed vicar of Rye in 1602 and eventually vicar of Peasmarsh in 1606.<sup>17</sup> For his *Consolatio* translation, Bracegirdle's appointment to the vicarage of Rye in 1602 is of primary importance, and its documentation in the bishop's record, held today in the church archive at Chichester, states that Bracegirdle was presented for this position by Thomas Sackville, lord Buckhurst, on July 12 of that year.<sup>18</sup> Bracegirdle dedicated his translation of the *Consolatio* to Thomas Sackville, High Treasurer of England, in 1602 or sometime shortly thereafter. In his Dedication, Bracegirdle states that he had benefited from reading the Boethian work during difficult times and he offers it to the High Treasurer in gratitude for his "favors and most ample benefit," which were granted "freely and often." The presentation for his Rye appointment establishes at least one basis for Bracegirdle's statement of gratitude to Sackville.

The translation itself represents an honorable effort at rendering into English both the form and the content of one of the major works of late Antiquity. It is a fitting gift for a patron whose creative and intellectual interests are as well documented as Sackville's are.

## §

The *Athenae Cantabrigienses* further notes that one John Bracegirdle, perhaps the son of the *Consolatio* translator, received his B.A. at Trinity College in 1629 and his M.A. in 1632.<sup>19</sup> In the case of this entry, the exactness of the names and the appropriateness of the dates lend credence to the speculation it promotes.

*Bracegirdle's Patron: Thomas Sackville*

Concerning Thomas Sackville, we know much. He was the only son of Sir Richard Sackville, born at Buckhurst, Sussex, in 1536. His career divides into two parts: as a young man, he devoted his attention to literature, but as an adult, he found his calling in politics.

---

<sup>17</sup> *Alumni Cantabrigienses*, vol. 1, 208.

<sup>18</sup> Diocese of Chichester, Record of the Bishop, Ep 1 / 1 / 8A, folio 17v-18r.

<sup>19</sup> *Athenae Cantabrigienses*, vol. 2, 430.



In the mid-1550s, he hoped to write a poem based on Lydgate's *Fall of Princes*.

The poet was to describe his descent into the infernal regions after the manner of Virgil and Dante, and to recount the lives of those dwellers there who, having distinguished themselves in English history, had come to untimely ends. Sackville prepared a poetical preface which he called an "Introduction." Here "Sorrow" guides the narrator through Hades, and after the poet has held converse with the shades of the heroes of antiquity he meets the ghost of Henry Stafford, duke of Buckingham, who recites to him his tragic story.<sup>20</sup>

Sackville's early literary aspirations thus were ambitious. Although his adaptation of the *Fall of Princes* was never completed, his "Introduction" and the "Complaint of the Duke of Buckingham" from this fragmentary work were eventually incorporated into the second volume of *A Myrroure for Magistrates*, by Richard Baldwin and George Ferrers, which appeared in 1563. In English literary history, Thomas Sackville is probably most renowned for his work with Thomas Norton on *Gorboduc*, which is "perhaps the earliest classical tragedy in England" and "presented before Queen Elizabeth at Whitehall on January 18, 1562."<sup>21</sup>

Sackville's political career developed during the reign of Elizabeth I. On 17 March 1563, he conveyed a message from parliament to the queen. The queen recognized his kinship with her—his father was Anne Boleyn's first cousin—and she showed much liking for him, ordering him to be in continual attendance on her.<sup>22</sup> Under Elizabeth, Sackville made several diplomatic journeys and held various offices. Particularly noteworthy is the following: "In December 1588 he was appointed a commissioner for ecclesiastical causes."<sup>23</sup> Sackville's holding this office could explain why he became John Bracegirdle's patron.

It was ten years later [ten years after 1588] that Sackville was awarded his highest political office.

In August 1598 Lord-treasurer Burghley died, and court

<sup>20</sup> DNB, "Sackville," vol. 17, 586.

<sup>21</sup> David Bevington, *The Complete Works of Shakespeare*, 4th ed. (New York: Harper-Collins, 1992), xxxviii.

<sup>22</sup> DNB, "Sackville," vol. 17, 587.

<sup>23</sup> DNB, "Sackville," vol. 17, 587.

gossip at once nominated Buckhurst to the vacant post (Chamberlain, *Letters*, pp. 31, 37); but it was not until 19 May 1599 that he was installed in the office of treasurer.<sup>24</sup>

## §

In his political career, Thomas Sackville survived the death of Elizabeth I, maintaining political favor into the early years of the Jacobean age.

## III

THE EARLY EUROPEAN TRADITION  
OF *CONSOLATIO* TRANSLATIONS

The European tradition of vernacular translations of Boethius' *De Consolatione Philosophiae* begins in Britain ca. 899 with the appearance of Alfred the Great's rendering of the Latin work into Old English. The entire Latin text was translated into prose, but somewhat later the Latin verses (except for nine meters) were translated separately into Old English alliterative verse.<sup>25</sup> The *Consolatio* translation was part of Alfred's library of basic texts for the education of his subjects.

On the Continent, about the year 1000, Notker Labeo of St. Gall translated the *Consolatio* into Old High German.<sup>26</sup> His interlinear rendering is thought to have been used in the instruction of Latin at the monastery school of St. Gall. From later periods, both Middle High German and Early Modern German translations either survive or are attested.

The most extensive interest in translating the *Consolatio* into a European vernacular is found in France. At least thirteen medieval translations, of varied quality and affiliation, date from the thirteenth, fourteenth, and fifteenth centuries.<sup>27</sup> Among these is one by Jean de Meun, who also wrote the famous thirteenth-century continuation of

<sup>24</sup> DNB, "Sackville," vol. 17, 588.

<sup>25</sup> Walter John Sedgefield, ed., *King Alfred's Old English Version of Boethius' De Consolatione Philosophiae* (1899; repr. Darmstadt: Wissenschaftliche Buchstellschaft, 1968).

<sup>26</sup> Paul Piper, ed., *Die Schriften Notkers und seiner Schule*, Germanischer Bücherschatz, No. 8-? (Freiburg und Tübingen: Akademische Verlagsbuchhandlung von J.C.B. Mohr, 1883).

<sup>27</sup> See Kaylor, *The Medieval Consolation of Philosophy*.



Guillaume de Lorris' unfinished *Roman de la rose*.<sup>28</sup>

During the Middle English period, Geoffrey Chaucer consulted Jean de Meun's French translation of the *Consolatio* when he himself translated Boethius' last work.<sup>29</sup> Chaucer's translation survives in an incunabulum edition, published by Caxton about 1478, as well as in eleven manuscripts or manuscript fragments. Chaucer's translation, the *Boece* of about 1380, is entirely in prose. Working in the early fifteenth century, an anonymous adapter of Boethius produced an unusual all-prose revision of *Consolatio*, Book I. It has been referred to as a translation by some scholars,<sup>30</sup> but upon closer examination, it proves to be a reworking of Chaucer's *Boece*, Book I, interspersed with commentary of a very idiosyncratic nature.<sup>31</sup> In 1410, John Walton, working under the patronage of Lady Elizabeth Berkeley, produced an all-verse rendering of the Boethian work.<sup>32</sup> Consulting a Latin manuscript, he cast Chaucer's prose into English verse, partly in rime royal and partly in eight-line stanzas, both of which Chaucer also had used successfully. Walton's translation, too, appeared in an incunabulum edition.

The next known English translation of the *Consolatio* was the work of Queen Elizabeth I. She rendered the Latin prose into English prose and the Latin verse into English verse in 1593, but the translation remained in manuscript form until an edition was published in 1899.<sup>33</sup> John Bracegirdle's translation followed next, about 1602, and it has remained heretofore unpublished. Neither Elizabeth I nor John Bracegirdle appear to have consulted any previously existing vernacular renderings of the *Consolatio* as they prepared their translations. Each work represents an independent effort at rendering both the form and content of Boethius' work into Early Modern English. This edition of Bracegirdle's translation completes the work of editing all known English *Consolatio* translations of the Middle Ages and Renaissance.

<sup>28</sup> Venceslas Louis Dedek-Héry, "Boethius' *De Consolatione* by Jean de Meun," *Medieval Studies* 14 (1952): 165-275.

<sup>29</sup> Larry D. Benson, ed., *The Riverside Chaucer*, 3rd ed. (Boston: Houghton Mifflin, 1987).

<sup>30</sup> See Mark Liddel, "Letter," *Academy*, 7 March 1896; Fehlaue, "Die englischen Übersetzungen."

<sup>31</sup> Noel Harold Kaylor, Jr., Jason Edward Streed, and William H. Watts, "The Boke of Coumfort," *Carmina Philosophiae* 2 (1993): 55-104.

<sup>32</sup> Mark Science, ed., *Boethius: De Consolatione Philosophiae*, John Walton, trans., Early English Text Society, no. 170 (London: Oxford University Press, 1927).

<sup>33</sup> Caroline Pemberton, ed., *Queen Elizabeth's Englishings of Boethius, De Consolatione Philosophiae; Plutarch, De Curiositate; Horace, De Arte Poetica (part)*, Early English Text Society, No. 113 (London: Kegan Paul, Trench, Trübner and Co., 1899).

#### IV HYPOTHESES ON BRACEGIRDLE'S CHOICE OF A TEXT FOR HIS PATRON

Elizabeth I was a woman of considerable learning: among her many other accomplishments, she had full mastery of French and Latin, and she had a reasonable command of Italian and Greek. Even as monarch she found the time to translate certain Latin works herself. These intellectual exercises include her translation of Boethius' *Consolatio*, which she produced in 1593. It is said that she made this particular translation in an effort to console herself over the conversion of Henry of Navarre to Catholicism; he had converted from Protestantism, of course, so that he could become Henry IV, Catholic King of France.<sup>34</sup>

Boethius' last and most renowned work was not unknown in Renaissance England. As pointed out above, the English tradition of *Consolatio* translations was already established through the renderings by Alfred and by Chaucer particularly. By 1602, when Sackville presented Bracegirdle for the vicarage of Rye, it may also have been generally known, at least in court circles, that Queen Elizabeth I herself had translated the *Consolatio*. If Bracegirdle had finished his own translation before 1603, the year in which the Queen died, and this is indeed probable, it might have been so that Sackville could have had his own version of the text in English, so that he would have been more fully conversant with the literature of consolation that the sovereign had translated as she was approaching her seventieth year. This theory might also explain why the translation fell into almost complete obscurity: after 1603, Sackville's intellectual and political interests would have turned in other directions. However, this theory also seems to require that the suggestion of the gift of a *Consolatio* translation would have originated in some way from Sackville.

It is also possible that Bracegirdle offered his translation of Boethius' last work as a lamentable story similar to those that had interested Sackville in his youth. The tragic (or *casus*) element that is inherent in the *Consolatio* might then lie behind the work's appeal to Sackville, who was also responsible for writing at least the last two acts of *Gorboduc* (a tragedy and the first English play in blank verse). Bracegirdle probably would have been aware of his patron's own literary endeavors in dramatic tragedy. If, as Bracegirdle seems to suggest at one point in his

---

<sup>34</sup> See Pemberton, *Queen Elizabeth's Englishings*.

Dedication, he had already been a student of the *Consolatio* for some time, then the choice of texts might have originated with the translator, who could see grounds in Boethius for intellectual and literary kinship with his patron.

Ultimately, the question of why Bracegirdle chose to translate the *Consolatio* and no other work for his patron remains unanswerable. However, his rendering the Latin original into the decorous blank verse and various metrical forms he chose, rather than into prose, indicates that he was interested in demonstrating his own agility in producing English prosody, as well as in presenting in English the message of consolation found in the Boethian work. The general quality of Bracegirdle's translation and prosody indicate that he did not work in haste; Bracegirdle's rendering has all the appearance of resulting from a labor of love, for the *Consolatio*, on the one hand, and for the writing of verses, on the other.

## V

### EDITORIAL PRACTICE AND NOTATION

This edition of Bracegirdle's *Psychopharmacon* retains as many of the formal features of MS BL Additional 11401 as possible in a semi-diplomatic transcription of the manuscript. The sometimes idiosyncratic orthography of the scribes is maintained, except where confusion could result, and these few instances in which emendations seemed advisable are noted; expanded abbreviations are enclosed in brackets, but letters superscripted in the manuscript are superscripted in the edition. For convenience of reference, the lines of each prose and meter passage are numbered separately. Bracegirdle's Dedication comprises thirty lines of prose on one page of the manuscript. Whereas the original lineation in the verse and blank-verse passages has been carefully preserved throughout this edition, it has not been retained in this unique prose passage. In the manuscript, the original page numbers appear at the head of each *recto* page of the translation; in order not to disrupt the flow of text unnecessarily, we have moved these numbers back to the end of the last line of verse at the bottom of the previous page.

John Bracegirdle is generally an excellent versifier. However, lines that are metrically short occasionally appear. On the other hand, with some frequency, unaccented endings, elided syllables, and seemingly superfluous words also appear, yielding metrically long lines. No at-



tempt has been made in this edition to emend these seeming inconsistencies (except in two instances, one in Book IV and another in Book V, in which the Latin text suggests an acceptable emendation), and they present no obstacle in appreciating the translation.

For convenience, some unusual words are defined in Appendix II: Selective Glossary. Each occurrence of these words is indicated in the edited text with a raised circle (for example: *bewray*<sup>o</sup>). Indications of non-textual elements, such as the seal of the British Museum, which has been stamped in red on several pages of the manuscript, have been omitted without documentation.

John Bracegirdle's  
*Psychopharmacon*



**Psychopharmacon.**  
**The Mindes Medicine, or the**  
**Phisicke of Philosophie, contained**  
*in five bookes, called the Consolation of*  
*Philosophie, compiled by Anicius, ~*  
**Manlius Torquatus Seve//**  
**rinus Boethius, in the**  
*time of his exile and*  
*proscription.*

To the Right Honorable my singuler  
good Lord the Earl of Dorsett, Lord  
high Treasurer of England, et:

**Right Honorable:**<sup>1</sup> the Romaine usage,<sup>2</sup> that none presum'd to approach to any of sort more eminent, w<sup>th</sup>out some significac[i]on of their love, by some rare guift hath<sup>3</sup> mooved me to p[re]sume to p[re]sent this small token of my loyall affection, and gratitude, unto yo[ur] hono[ur]. Wherein, though I may seeme rather guiltie of impudence<sup>4</sup> then mynde-ful of my imbecillity<sup>5</sup> and obscuritie in attempting to offer this Tralac[i]on to yo[ur] worthiest self, of *Divine Boecius*: yet notw<sup>th</sup>standing[,]<sup>6</sup> yo[ur] hono[urs] favors, and most ample benefitte, to mee freely, and often collated, have emboldened mee to undertake the one, [and] y<sup>e</sup> benefitt w<sup>ch</sup> I have often sucked in difficulties from this worke, hath urged mee, long since, to undertake y<sup>e</sup> other. Who more fitt or able to iudge of this worke, then yo[ur] hono[ur]? Who have heretofore most gravely [and] prudently taken paynes therein?<sup>7</sup> What worke more availeable to all Estates, to p[er]swade the mynde to calme contentment in y<sup>e</sup> sturdy stormes of all crossing chaunges, then this Author? Breefly the quiett establishing of my bodily estate proceedeth by meanes of yo[ur] hono[ur], and my myndes establishm[ent] by meanes of this author. Yf any obiect, I ought not imploye myself so much in *Philosophie*, [and] *Poetrie*: I answere this booke contayneth excellent grounds of Divinitie. But I write this privately, to signifie my obedience [and] thanckfullnes, not to satisfie y<sup>e</sup> Curious, most humbly beseeching yo[ur] honorable acceptance hereof, w<sup>ch</sup> is all that I desire, [and] more then

---

<sup>1</sup> Right Honorable:] Right Honorable, *MS*

<sup>2</sup> usage,] use *MS*

<sup>3</sup> hath] hath, *MS*

<sup>4</sup> impudence] impudence, *MS*

<sup>5</sup> imbecillity] imbecillity, *MS*

<sup>6</sup> notw<sup>th</sup>standing[,]] notw<sup>th</sup>standing *MS*

<sup>7</sup> therein?] therein. *MS*



sufficient recompence for my poore labors, who rest in all duetifull affecc[i]on at yo[ur] hono[urs] commaundement and service, to expresse greater meanes of gratefull remembrance of yo[ur] hono[urs] benefitte, whensoever abilitie, [and] oportunitie shal be offered. In the meane season, I most humbly, [and] in hartiest prayer commend yo[ur] hono[ur], my right honorable Lady, yo[ur] honorable progeny, and family, to y<sup>e</sup> blessed protection of the Almightye *Fountaine* of eternall felicitie, in whome I rest,

*Your Honors servant at  
commaund,*

*John Bracegirdle · Bachelor  
in Divinity ·*

1 [r]

THE · PHYSICKE · OF · PHILOSOPHIE.<sup>1</sup> /

contained in five bookes, compiled by Anicius

Manlius Torquatus Severinus

Boethius, touching the consolation

of Lady Philosophie in the

tyme of his banishment.

*The first booke expressing the signes,*

*and causes of Boethius his sicknes. /*

*The first Meter ·*

*I, who did, in study late flourishing, meditate mery verses,*

*In ditties tragicall, am, alas, constren'd to rehearse these. /*

*See, the rufull Muses do relate to me songes to be viewed,*

*And to lament miseries, w<sup>th</sup> teares, sory cheekes they be-dewed.*

5 *Terror at all could never amaze them, or urge to relent them,*

*But that alonge followinge me banished, only they went then.*

*These were a glory to youth many daies, when pleasure abounded,*

*Now they solace sely<sup>o</sup> daies, w<sup>th</sup> greife verie mightely wounded,*

*For very fast old age doth approach, w<sup>th</sup> labor, or ache spent,*

10 *And miseries that I feele, compell horie heares, to be present.*

*Such graie heares to my head, redy prest untimely be hasted,*

*And wrinkled skin, apace shivereth, on a weake body wasted.*

*Fortunate is mans death, so she spare men, in absolute yonge yeares,*

*And to release maladies, that abound, will not tarry longe teares.*

15 *(Ah me, a wretch) to my suit very deafe no returne she replieth,*

*Death cruel, eies miserable to close, very stoutly denieth.*

*While ficle fortune of old favoured, full treacherous in shiftes,*

*Deathes sorrowfull last howre, well neare had abandoned all giftes.*

*Now to sinister event, chance changed againe me betrayinge,*

---

<sup>1</sup> PHILOSOPHIE] PHILOSOFIE MS

- 20 *Iniurious life, longe protracteth tyme by delayinge.*  
*Why did ye my state, freinds, boast often aloft to be mounted?*  
*Farre from a state stablished, who so falles may truly be counted. /*

## Prose 1

- These things while I did w<sup>th</sup> my selfe record,  
 And had w<sup>th</sup> penne, my pensive playrits displaid,  
 A woman reverend, in semely shape,  
 W<sup>th</sup> ardent eies, peircinge beyond mans reach,  
 5 Over my head appeared then to stand,  
 Of lively coulour, and unwasted strength,  
 Although to be so full of daies she seemed,  
 That of this age to be, none would have deemed.  
 Her stature allwaies was not of one height,  
 10 Somtyme no taller then a common man,  
 To touch the sky somtyme *her* head did seeme,  
 Who when *her* head *she* did mount upp on highe,  
 Above mans sight *she* past the azure sky.  
 Her garments were w<sup>th</sup> finest theeds compact, [1 v]  
 15 W<sup>th</sup> matter intricate, and *art* exact.  
 These garments *she*, (as afterward *she* sayd)  
 Compiled of *her* selfe, whose outward *showe*  
 By negligence of man in former daies,  
 Darknes, like smoked pictures, had obscur'd.  
 20 In nether<sup>2</sup> hemme wherof *P.* did appeare,  
 In the upper part, *T.* was embroydered,  
 Between w<sup>ch</sup> le[t]t[re]s, certaine stepes were wrought  
 Like staiers compact, whereby from *P.* belowe,  
 To *T.* above, w<sup>th</sup> ease one might ascend.  
 25 Yet was this garment rent by violence  
 Of some, who, what they could purloine, did take.  
 In *her* right hand some bookes *she* also bare,  
 A septer, in *her* left hand, *she* did hould,  
 Who when *Muses poetickall she* sawe,  
 30 Unto my bed to be approached neare,  
 Indittinge sonnets w<sup>ch</sup> my woes might showe,  
 W<sup>th</sup> eies like fire inflamed, thus *she* spake. /  
*P.* These *harlotts Scænicall*<sup>o</sup> who doth permit,

<sup>2</sup> nether] neith[er] MS

- 35 Neare to this pensive patient to p[re]sume,  
 From helping these his paines who are so farre,  
 That they w<sup>th</sup> sugred poyson feed<sup>3</sup> his greife.  
 ffor these are such, as w<sup>th</sup> unfruitfull weeds  
 Of passions, slay the graine of *reason* sound,  
 And do mans paines augment, not ease procure. /  
 40 Yf now some *Pesant base*, yo[ur] suttile baits  
 (As often tymes they do) should thus seduce,  
 I would not waighe so much, for them: for why?  
 In such my labour is not blemished;  
 But him you hurt, who hath ben trayned upp  
 45 In *Athens* studies *Academicall*.  
 Hence *Syrens* to destruction deepe depart,  
 Let *Muses mine*, attempt to cure his smart.  
*B.* Thus they rebuked cast their face to ground,  
 And w<sup>th</sup> a *shamefast* blush they vanished.  
 50 But I, whose eies w<sup>th</sup> trickling teares were dim[m]e,  
 What woman *she*, of such imperious power  
 Might be, could not conceive, but daunted was,  
 And to the earth my countenance downe cast,  
 I marked what *she* would attempt at last.  
 55 Then nearer *she* beginninge to approach,  
 Uppon the furthest corner of my bed  
 Sate downe, my face behoulding earnestly  
 W<sup>ch</sup> w<sup>th</sup> my wayling playnts, was pensive made.  
 And groveling to the ground w<sup>th</sup> griping greife,  
 60 In verses following, mans passions sore,  
 W<sup>ch</sup> mated mynds oppresse, *she* did deplore. /

Meter · 2 · /

2 · [r]

- How is mans mynd plunged, alas, in paines,*  
*Made sensles blocke, forsaking reasons light,*  
*To darknes deepe he doth let loose the reines,*  
*When cloudes of cares increase by fatall might.*  
 5 *This man, late free from fond<sup>4</sup> affections chaines,*  
*The heavens motions did perceive aright,*

<sup>3</sup> feed] letter over-written as "d"

<sup>4</sup> fond] "u" deleted after "o" MS



*The blazing beames of Phœbus beauty cleare,  
Cold Phœbes nature did to him appeare. /*

- 10 *And wandering starres, that retrograde do goe,  
By sundry motions chaunginge in the skye,  
Throughe helpe of arte, he did attaine to know,  
Searchinge the depth of nature to descry,  
Whose secret causes he could soundly showe,  
Althoughe concealed they profoundly ly,*  
15 *Why blustering blasts, do tosse the toylinge tyde,  
What spirit doth the rowling heavens guide.*

- 20 *Why twinckling starres, settinge in Ocean sea,  
Do shortly rise againe in radiant East,  
Who doth the spring in such a temper swaye,  
That fertile earth, with fragrant flowers is drest,  
Who doth Autumnus grapes so full conveye,  
Now blind he lies, with fetters strong opprest,  
And since fond fantasies his senses bound,  
His eies he fixeth on the basest ground. /*

*Prose 2 ·*

- But tyme a salve, said *she*, not wayling seekes,  
Her eies on me *she* fixing then thus spake.  
Art thou not he, who nursed w<sup>th</sup> o[ur] breast,  
Fedd w<sup>th</sup> o[ur] foode, to mans estate attain'd?<sup>5</sup>  
5 Such furniture on thee we did bestow,  
W<sup>ch</sup> if thou hadst not careleslie reiected,  
From maladie they now had thee protected.  
Knowest thou not me? Why dost thou silence keepe?  
Is it for shamefastnes, or sensles feare? /  
10 I rather wish it modest bashfulnes:<sup>6</sup>  
But I perceive astonishment is cause. /  
And when not only still, but wanting use  
Of tounge, *she* me beheld, *her* hand *she* lay'd  
Softly uppon my<sup>7</sup> breast, and thus *she* sayd.

<sup>5</sup> attain'd?] “,” altered to “?” MS

<sup>6</sup> bashfulnes] written in dark ink

<sup>7</sup> my] head deleted after my MS

- 15 Here is no perill, into *lethargie*,  
 This man is fallen, to deluded myndes  
 A com[m]on greife. Him self he hath forgot,  
 W<sup>ch</sup> he againe to mynde will quickly call,  
 When me more perfectly he shall perceive,  
 20 W<sup>ch</sup> y<sup>t</sup> he may performe, let us prepare  
 His dim[m]ed eies to cleare from clouds of care. /  
 This said, myne eies flowing w<sup>th</sup> floudes of teares,  
 W<sup>th</sup> fouled garment wypping dry, *she* cleares. / [2 v]

*Meter 3<sup>8</sup>*

- Night then expeld, me glomy darknes left,  
 And former sight returned to mine eyes,  
 Like as the sunne, of wonted light bereft,  
 When blustringe blasts, of whirling wyndes aryse. /*  
 5 *When hidden Pole with clustred clouds doth stand,  
 Starres dimmed not displaied in skowlinge skye,  
 Nights misty darknes, spred on lowringe<sup>o</sup> land,  
 Which when as boystrous Boreas mightely  
 Retiringe from the hollow Thrasian den,  
 10 Shall from the skies expell restoring day:  
 Faire Phoebus former light doth shine againe,  
 Whose radiant beames mans dazeled eyes dismay. /*

*Prose 3 · /*

- No otherwise the vapo[urs] of my greife  
 Expelled claime, my mynd acknowledged  
 The countennance of my *Phisitian*.  
 Wherefore when I on *her* myne eies had fixt,  
 5 My Nurse *Philosophie* I plaine perceiv'd,  
 In whose lappe lulled longe I did converse.  
 Are you, quoth I, Mistress<sup>9</sup> of vertues all,  
 To desarts of *exile* descended lowe,  
 From highe? Would you w<sup>th</sup> me a porc[i]on take  
 10 W<sup>th</sup> forged crymes accused? Then *she* spake.  
*P.* Should I thee leave my sonne, and not beare<sup>10</sup> part

<sup>8</sup> *Meter 3]* *Meter 2 MS*

<sup>9</sup> *Mistress]* *M<sup>n</sup> MS*

<sup>10</sup> *beare]* "e" inserted above with caret after "b"

Of this thy burden w<sup>ch</sup> thou dost sustaine  
 Because thie enimies do thee envy?  
 And thee most in[n]ocent, alone to bare /  
 15 For *dame Philosophie* unfit it were,  
 Should I mans blamings feare? Or staggering stand  
 As if some strange successe to thee befell?  
 Hast thou not noted how in every age,  
 Wise men are vexed by the wickeds rage?  
 20 W<sup>th</sup> follies furies before *Plato* lived  
 Have not we strugled sore? And in his daies  
 His maister *Socrates* (I standing by)  
 Of death iniurious gained victory,  
 Whose large inheritaunce of knowledge sound,  
 25 *Lewd Epicures*, *Stoickes*, and other sects,  
 Like spoiles in warr, against my will did snatch /  
 My garments, w<sup>ch</sup> my hands had made, who rent,  
 And every sect therefrom purloin'd a patch,  
 Supposing so they should me wholly catch.  
 30 And thus w<sup>th</sup> prey<sup>11</sup> these *Pirates* did depart,  
 In whom, because some remants of attire  
 W<sup>ch</sup> I had worne, appeared, folly rash  
 My freinds familiar esteeming them,  
 W<sup>th</sup> com[m]on *Error* did seduce the most. /  
 35 But if exile of *Anaxagoras*,  
 Nor *Socrates* his poyson thou dost knowe,  
 Nor *Zeno* w<sup>th</sup> his tortures being strange,  
 Yet *Canius* freinds and wrongs of *Seneca*,  
 Also *Soranus* freinds<sup>12</sup> whose fame not old  
 40 Nor unrenowned flies, thou mightest marke.  
 Of all whose wrongs, the only reason was,  
 Because, in wisdoms p[re]cepts trayn'd by mee,  
 From wicked men theire myndes did disagreee.  
 Wherefore so to admire no cause thou hast  
 45 Yf wee, in such a surginge sea of life,  
 W<sup>th</sup> toylinge tempests strugling sore, be tost:  
 Sith wee against all vice, o[ur] power oppose,

3 ∙/[r]

<sup>11</sup> prey] pray *MS*<sup>12</sup> and wrongs of *Seneca*, / Also *Soranus* freinds] inserted above with caret after *Canius* freinds

- Whose army thoughe it infinite appeare,  
 Yet wicked wretches troupes wee neede not feare. /  
 50 For why? W<sup>th</sup>out all regiment they march  
 To rash attempts, inconstant here and there,  
 Blind *Error* only doth theire forces leade.  
 Who, when against us they do most p[re]vaile,  
 Our *Prince* to turret stronge her goodes w<sup>th</sup>drawes. /  
 55 Unfruitfull stuffe to gaine they only strive,  
 But wee, from furious tumults, most secure,  
     Stronge fenced, where fooles rage cannot aspire,  
     Deride such doltes, who basest trash require. /

*Meter 4 · /*

- Who so syncerely doth, in setled state,  
 Treade under foote proud fortunes ficle fate:  
 In chances<sup>13</sup> change who constant can endure,  
 Unchangeinge countenance conservinge pure:*  
 5 *No swelling seas from bottome billowes turninge,  
 Nor mount Vesevus flashing flames seirce burninge,  
 No thunderbolts (though turrets peirce they can)  
 May much amaze the mynd of such a man.  
 Why do men wretched so much Tyrants feare?  
 10 Or them admire, whose rage doth weake appeare?  
 Hope thou for nothings, dread no enemy,  
 And thou unarmest ire of tyrannye. /  
 But who so trembling feares, or hopes at all,  
 (Because his will included is in thrall)  
 15 Reiecteth reasons sheild, and sound security,  
 His mynd imprisoninge in instability. /*

3 [v]

*Pro: 4 · /*

- Dost thou, quoth *shee*, these things not understand?  
 And are they not imprinted in thy mynd?  
 Art thou like blockish *Asse* before the harpe?  
 Why weapest thou? Why dost thou flowe in teares?  
 5 Declare thy greife, nothing from me conceale.  
 If thou *Phisitions* helping hand expect,  
 It's requisit thy wound be first displayed.

---

<sup>13</sup> chances] second "c" altered from "g"



- Bo: Then I recalling strength of mynd, thus said[:] /  
 Doth yet a further declaration neede?  
 10 Doth *fortunes furie* not yet full appeare?  
 Doth sight of prison base you nothing move?  
 Is this the *librarie*, w<sup>th</sup> in my howse  
 As certaine Mansion place, w<sup>ch</sup> you did chose?  
 Wherin of mortall, and divine affaires  
 15 Sitting w<sup>th</sup> me, you often would discourse?  
 Had I this habit and this pensive hewe,  
 When *Natures* secrets I did search w<sup>th</sup> you?  
 When you starres motions manifest did make,<sup>14</sup>  
 When manners o[urs], and all o[ur] course of life,  
 20 Like *heavens order* firme to frame, you taught.  
 Is this the guerdon° w<sup>ch</sup> wee only gaine,  
 Who strive yo[ur] p[re]cepts strictlie to observe?  
 By *Plato* you this sentence ratified,  
 Where wise men rule, such kingdoms happie are,  
 25 Or where to wisdom, kinges addict ther care.  
 By him also you have admonished,  
 That for iust cause wise men should take the rule,  
 Lest raines of Realme *bad men* to them transport,  
 Wherby they may oppresse the better sort.  
 30 This grave advice w<sup>ch</sup> I by you was taught  
 In study privat, into publick act  
 Of regiment I wished to reduce. /  
 You and y<sup>t</sup> *God* w<sup>ch</sup> unto learned myndes  
 Infuseth wisdomes *Arts*, are witnesses,  
 35 Y<sup>t</sup> nothing save the com[m]on good of all  
 To Magistracie did my mynd perswade,  
 Hence w<sup>th</sup> bad men I waged still debate,  
 And this my conscience hath freely cleared,  
 In rights defense no mans offence I feared. /  
 40 How often violence, and pore mens wronges,  
 By *Conigastus* offred, did I crosse?  
 How oft *Triguilla* great in *Palace* swaying  
 In wrongs nere finished did I resist?  
 How oft poore wrechcs vexed wofully  
 45 By lawles lucre° of the *Barbarous*,

4 [r]

<sup>14</sup> make] "r" deleted after "a" MS

- W<sup>th</sup> hazard of my state did I maintaine?  
 From right to wrong no man could me reclaime. /  
 Hard haps of *Provinces* I did bewayle,  
 No less then they themselves to see them sacked  
 50 W<sup>th</sup> private spoils, and publicke tribute racked.  
 In tyme of famine when exac[i]on sore  
 W<sup>th</sup> penury did pinch *Campania*,  
 I undertooke (yea though the *Kinge* perceived)  
 For com[m]on good 'gainst officer to strive,  
 55 And y<sup>t</sup> such prowlinge<sup>15</sup> ceast I did procuer.  
 Noble *Paulline*, whose substance *Palace dogs*  
 By gredy gaine and pride sought to deuoure,  
 Out of their rav[en]ginge iawes I rescued. /  
 Envious *Cyprian*, who to condemne  
 60 *Albinus* *Consulate* uniustlie sought,  
 Before his cause was tryd I did w<sup>th</sup>stand.  
 Did not I kindle *Envies* flame herein?  
 Yet (thoughe in Court, for *Iustice* sake disgraced),<sup>16</sup>  
 I ought of oth[ers] to have been embraced. /  
 65 But how base men my iustest cause defaced! /  
*Basill* from *Kinges* affaires long since expell'd,  
 Me to accuse w<sup>th</sup> bribes suborned<sup>o</sup> was,  
 Wheras *Opilio*, and *Gaudentius*,  
 For wrongs and treacheries most villanous,  
 70 By censure of the *Kinge* to be exiled  
 Condemned were, when they in *Sanctuary*  
 Would shroud themselves, and not the *Kinge* obey,  
 It being tould the *Kinge*, he did proclaime,  
 Unles *Ravenna* they would shortlie leave,  
 75 W<sup>th</sup> markes in forehead burned they should packe.<sup>o</sup> /  
 What more severe then sentence such may seeme?  
 But they that verie day accusing mee,  
 Their slanders were of great authoritie.  
 Why? Have my sundry studies this deserv'd?  
 80 Is not this shame if not y<sup>t</sup> innocent  
 I am condemned? Accusers basenes might  
 Make *fortune* blush to see me thus abused?

<sup>15</sup> prowlinge] powlinge MS (translating Latin *coemptio*)

<sup>16</sup> disgraced),] disgraced,) MS

- Now marke the crimes wherof I am accused.  
 They did object y<sup>t</sup> senators I saved.  
 85 And how? They urge that I informers staied,  
 Who brought intelligence that guiltie found  
 The whole *Senat* of treason to the crowne.  
 What then I answered (*o Lady*) iudge. /  
 The fact I did denie. For should I rushe  
 90 To such attempts as would force you to blush? [4 v]  
 Yet I confesse, I would, and ever will  
 Endeavour to assist the *Senators*,  
 But will not seek intelligence to stay. /  
 Is y<sup>t</sup> offence to save their state to wish?  
 95 The *Senats* sentence made it great offence,  
 But ignorance of things too credulous,  
 Fore past deserts cannot againe recall. /  
 Neither did *Socrates* esteeme it fitt,  
 For to conceale a truth, or grant a lye.  
 100 Iudge you, and let the wise discusse these things,  
 The course and truth wherof to memory,  
 W<sup>th</sup> penne I leave to all posteritie.  
 What should I now in vaine make menc[i]on  
 Of letters falsly forged and imposed,  
 105 Whereby the *Romaine* freedome to restore  
 I should attempt, untruly they object?  
 Whose treacheries had ben made manifest,  
 If to accusers, (w<sup>ch</sup> in causes greate  
 Hath no small force), I might have had accesse.  
 110 What hope<sup>17</sup> of libertie can now remaine?  
 Would *God* some hope<sup>18</sup> were left. W<sup>th</sup> *Canius* words  
 I answer would, who when he was accus'd  
 By *Caius Cæsar* sonne of *Germanicke*,  
 Of secret treason wrought against his *Throne*,  
 115 Thus said: If I had knowne, thou hadst not knowne. /  
 I waile not thus to see bad men conspire  
 Vertue to vex, but how vile practizes  
 They can effect I greatlie do admire.  
 Perhaps my weakenes worser things would wish.

---

<sup>17</sup> hope] "o" deleted after "o" MS

<sup>18</sup> hope] "o" deleted after "o" MS

- 120 But wicked men against the in[n]ocent  
 At plesure theirs for to accomplish wrong  
 Before *Gods* presence, doth seem monstrous strange. /  
 Hence one of yo[ur] *Philosophers* and freinds,  
 And not w<sup>th</sup>out iust cause demanded thus. /
- 125 *Howe com[m]eth evill, if their be a God?*  
*If their be not a God, how cometh good?*  
 But now allthoughe such blind bloudthirstie myndes,  
 Who practize all good men to undermyne  
 My ruine sought, because I did protect
- 130 Good men, ye all the *Senators*, did I  
 No greater favour at those fathers hands  
 Whose lives from death I saved, then deserve?  
 You (*Lady deare*) remember well I thinke  
 Who use my words and deeds still to direct. /
- 135 You know, I say, that in *Verona*<sup>19</sup> towne,  
 When *Theodoricus* most bloudy *Kinge* 5 ·/[r]  
 Suspected treason laid to *Albins* chardge  
 Unto the whole *Senate* sought to translate:  
 W<sup>th</sup> what greate danger I did them defend.
- 140 You knowe the truth I speake, not wont to boast.  
 ffor hauty harts deserve noe praise but blame,  
 Who bragginge hunt to reape reward of fame.  
 But what event myne in[n]ocency got,  
 You see, insteade of vertues iust reward
- 145 Of vilest vice reproche I do sustaine. /  
 Could mans confession of a guiltie fact,  
*Iudges* so to consent severely cause,  
 As neith[er] *Error* of mans iudgment fraile,  
 Nor *fortunes* ficklenes unstaide to all
- 150 Might any one of them move to remorse?  
 If *sacred churches*, I had ben accused  
 To set on fire. Yf w<sup>th</sup> bloud sucking sword  
 To murder *Preistes*. Yf *good men* to subvert  
 Yet sentence peremptory ought not<sup>20</sup> passe,
- 155 Till I my fact confesse, and p[re]sent be,

<sup>19</sup> *Verona*] "r" deleted after "r" MS

<sup>20</sup> not] to deleted after not MS



- Or ells convicted were by laws decree. /  
 But I then distant allmost fiftie miles,  
 None ther to plead my cause, for my good will  
 Unto the *Senat* shew'd, by *Senatours*  
 160 To death, and poore proscription am condemn'd. /  
 O blessed, whom such crime cannot convince,  
 Whose *dignity* th'accusers also sawe,  
 W<sup>ch</sup> that w<sup>th</sup> cursed crymes they might obscure  
 They forged y<sup>t</sup> I, for promoc[i]on  
 165 W<sup>th</sup> *Negromancy* did my soule pollute. /  
 But you in mee desier of mortall dregs  
 Have cleansed cleane, unlawful in yo[ur] sight  
 Was *sacrilege*. For in my eares, and mynd,  
*Pythagoras* his speech you did inspire.  
 170 *One God, not many Gods, wee ought to serve,*  
*Base Devils* ayde for me would seeme unfit,  
 Whom you in state procuer, like *God* to sitt. /  
 Besids my vertuous wife, and honest freinds,  
 And reverend *father* worthy *Symmachus*,  
 175 Suspition of such cryme from me remove.  
 O wicked fact, sustaine I do such blame,  
 Because w<sup>th</sup> you, in study sole I live,  
 And sith w<sup>th</sup> p[re]cepts yo[urs] I am adorn'd,  
 Like such I seeme as deale w<sup>th</sup> *Spirits vile*. /  
 180 Thus unto mee yo[ur] dignitie in vaine  
 Is both esteem'd, and you like wronge sustaine /  
 To these are added further heaps of harme,  
 Deserts in things, light iudgment of most men  
 Regardeth not but *fortunes* false event.  
 185 They iudge prosperitie *God* only guides,  
 Hence, good report afflicted wretches loose.  
 What rumo[urs] strange, and speches dissonant  
 On mee are made, I greive to call to mynd.  
 Of miseries this sorest burden is,  
 190 When one of crimes accused is, thoughe pure,  
 Men iudge they well deserve what they endure.  
 And I alas, from all my goods exil'd,  
 Deprived of renowne, in name defyl'd,  
 For benefits, this punishment sustaine.  
 195 Me thinks I now behould despitfull flocks

[5 v]

Of mynds envious, clapping hands for ioye. /  
 The cursed crue, new coyning crimes uniust,  
 Good men, by terror of my toyles dismay'd,  
 Bad men, because they see no punishment,  
 200 Foule facts to undertake emboldened,  
 And to performe vice, moved by rewards,  
     And guiltles men voyd of security,  
     W<sup>th</sup>out defense. Wherefore thus may we cry.

*Meter 5*

*O thou creator of the starry sky,  
 Triumphinge in eternall throne, whose might  
 Swift heavens motion guideth orderly,  
 Ordaininge Planets for to march aright.*  
 5       *So that sometyme full Moone shineth cleare,  
           In opposition to her brother faire,  
           Smale starres from humaine sight  
           Who doth detaine,  
           And neare his beames, her light*  
 10       *She wants againe. /*

*And Hesperus appearinge over night,  
 Behind the Sonne the frostie starres to leade,  
 Is named Lucifer, in morninge bright  
 Before the light of Phœbus beemes convaide.*  
 15       *In winter shorter dayes thy wisdome made,  
           When fallinge leaves by nippinge frost do fade.  
           Again in Sommer tyde,  
           Thy divine powers,  
           Most equally deuide,*  
 20       *Nights swifter houres. /*

6 · [r]

*Thy might doth moderate chaunginge yeare,  
 So as greene leaves late flourishinge in springe,  
 Which winters boystrous blasts from trees doth teare,  
 Succedinge seasons calme againe will bringe. /*  
 25       *And that in Vernall tyme what seedes men sowe,  
           Doth scorchinge Syrius cause full ripe to growe.  
           Yea nothing lucid free  
           From former state,*



*Forsaketh the decre  
Made firme by fate.*

30

*All things thou dost dispose to certaine end  
Actions of men only thou dost reiect  
O governour to mortall men descend  
Do not our miserable cause neglect.*

35

*For why doth fortune fraile such courses chaunge?  
Men guiltlesse are condemn'd to torments strange,  
Whose punishments were fitt  
For men impure:  
But wicked wretches sitt  
In seates secure. /*

40

*Whose pride treads downe, by course of fate uniust,  
The sacred neckes of reverend Saints most rare,  
Vertue contemned is to corners thrust,<sup>21</sup>  
Of cursed crymes Iust men condemned are.*

45

*No periury, no fraude at all anoyeth:  
Nor forged falshood vicious men destroyeth.  
But Kinges they can subdue  
At hartes desire,  
Maugre<sup>o</sup> their Subiects<sup>22</sup> true<sup>23</sup>  
Who<sup>24</sup> them admyre. /*

50

*O now at last respect wretched mankind,  
Thou, who contriving heavens fixed frame,  
Events of all thinges els dost firmly binde,  
Of all thy workes men are not least of name*

55

*Yet tossed still we toyle in fortunes sea.  
Whose walowinge waves (o moderator) swaye. /  
And in what constant state  
Heaven remayneth:  
Confirme our ficle fate,  
Whom earth containeth. /*

60

<sup>21</sup> thrust] thurst MS

<sup>22</sup> Subiects] "e" inserted above with caret

<sup>23</sup> true] crue MS

<sup>24</sup> who] "m" deleted after "o" MS

Pro: 5 /

- When thus I howlinge still my woes bewrayd,<sup>o</sup>  
 Not moved w<sup>th</sup> my plaints *she* smyling sayd.  
 When first thee sad and sobbing sore I saw [6 v]  
 By miseries and banishment thy state  
 5 Opprest to stand, I streight imagined. /  
 But yet, unles thy speach had thee betrayd,  
 Thy cheife exile was not by me bewrayd.<sup>o</sup> /  
 From *Natures* soile thou art not farre expeld,  
 But thence dost straye. If needs thou wilt maintaine  
 10 Y<sup>t</sup> thou expulsd art, then blame thy selfe. /  
 For non but thou thy self, could thee exile.  
 Yf thou thy *native soyle* to mynd recall,  
 It is not ruled by the multitude  
 Like *Athens* wonted *Popular estate*,  
 15 But here *one Kinge, one Prince* directeth all  
 In many *Cittizens* who doth delight,  
*Inhabitants* not seeking to expell.  
 Whose lawes decree, whose iustice to obey  
 Is cheifest liberty. That auntient lawe  
 20 In *reasons Citty* made, dost thou not knowe?  
 Prohibitinge such subiects banishment,  
 W<sup>th</sup>in her wales who fix their mansion place?  
 In whose p[re]cinct environed who stands,  
 No doubt he never doth *exile* deserve. /  
 25 But who so wisheth from her seate to stray,  
 He ceaseth to deserve therin to stay. /  
 Wherefore to find thee in this desert place,  
 So much I weighe not as thy chaunged mynd. /  
 Adorned *Ivory* wales w<sup>th</sup> pearles of price  
 30 In wonted *librarye* appearing late,  
 So much I seek not, as thy seate of mynd:  
 Wherin not bookes, but y<sup>t</sup> w<sup>ch</sup> bookes doe grace,  
 Profoundest *sentences* I late did place. /  
 Touching thy care for others *common good*,  
 35 A true relac[i]on thou has published.  
 Yet in respect of ample merits thine,  
 Only some part of thy deserts dost touch.  
 Concerning crymes objected unto thee  
 Had they been truly prov'd they honest were. /

- 40 And part therof were false surmises forged,  
 As thou hast unto all made manifest.  
 Concerning thine accusers crimes and fraudes  
 Breiflie the truth thou hast deciphered. /  
 For fame still prying into all mens acts  
 45 More copiouslie will celebrate such facts.  
 Against the *Senats* sentence rigorous  
 Thou hast w<sup>th</sup> vehemence inveyed well.  
 My defamac[i]on, and thine owne disgrace 7 [r]  
 Thou hast<sup>25</sup> aright bewayled. / Finally  
 50 Thy gripinge greife did growe to galeing ire  
 Against *dame fortune*, playninge y<sup>r</sup> rewards  
 To *good and evil men* unequall happe.<sup>26</sup>  
 Endinge thy raginge sonnet w<sup>th</sup> request  
 Y<sup>r</sup> earth, like heavens constant state, might rest.  
 55 But sith trumoylinge passions tumult reigne  
 Greif, Ire, and anguish thee distractinge sore:  
 Stronger receipts (as now thy state doth stand)  
 I may not yet apply. I first must use  
 More easie helps a while, that this desease  
 60 Puft up w<sup>th</sup> perturbac[i]ons pinchinge paines,  
 And swellinge sore, may first be mollified:  
 That stronger meanes may after be applied. /

## Meter · 6 ·

*With Phœbus blasinge beames when Cancer boyles,  
 In earth untymely who so sewes his seede:  
 Deceived much of Ceres fruits to speede,  
 May acornes eate, for all his frustrate toyles. /*

- 5 *With winters windes when you see naked feildes,  
 Walke not the woodes to finde the violet:  
 Nor fragrant flowers w<sup>th</sup> greedy hand to get.  
 Yf grapes you gather would, such Autume yeildes. /*

- Eternall God ordayneth seasons all,  
 10 Guidinge their actions not by fortune mixed,*

<sup>25</sup> hast] w<sup>th</sup> deleted after hast MS

<sup>26</sup> happe] "n" deleted after "e" MS

*Not changinge courses w<sup>ch</sup> his wisdome fixed,  
So what this order rashly leaves shall fall.*

*Prose 6 · /*

- First then wilt thou w<sup>th</sup> patience me abide,  
W<sup>th</sup> questions fewe to search and to decyde  
Thy state of mynd, y<sup>i</sup> I may understand,  
The meanes thy sore to salve. *Bo: Lady demand*  
5      *What seemeth good, I will my<sup>27</sup> mynd disclose. /*  
*Ph: Dost thou by rash and headlonge chaunce suppose*  
*This world is toſsed? Or dost thou assure*  
*Thy selfe, ther is a rule of reason pure?*  
*Bo: Things certaine in uncertaine course to goe*  
10      *I never can beleive. But God I know*  
*The world doth guide, w<sup>ch</sup> he in wisdome made, [7 v]*  
*From truth wherof no age can me diswade. /*  
*Ph: Tis true, quoth shee, in verse thou songe this late. /*  
*Only mankind to be exempt of fate*  
15      *And divine providence, thou didst lament:*  
*All els to stand by reasons regiment*  
*Thou doubted not, wherfore I marvaile much*  
*Havinge y<sup>i</sup> iudgment sound, thy greife is such. /*  
*But let us deeper search thy depth of wound,*  
20      *Some causes hid thy mated thoughts confound.*  
*But tell me, sith by God world firm to 'byde*  
*Thou doubttest not, by what meanes doth he guide?*  
*Bo: This questions meaning full I scarce conceive,*  
*Wherfore unanswered the same I leave. /*  
25      *Ph: Did I not truly iudge, then answered shee,*  
*Imaginge some other want to be:*  
*Wherby like gredy Gulphe into thy mynd*  
*Deseases crept of perturbac[i]ons blind. /*  
*But dost thou knowe of things what is the end,*  
30      *Or where to natures actions cheiflie tend?*  
*Bo: I have this hard: Now sighing sorrowes vaine*  
*My memory obscured much detaine. /*  
*Ph: But dost thou knowe from whence all things proceede?*  
*Bo: I say from God. P: How can this error breede,*

---

<sup>27</sup> my] inserted above with caret



- 35 Y<sup>t</sup> wheras the begining thou dost knowe  
 Of things, what is the end thou canst not show?  
 But such are passions pollicies and power,  
 Mans reason they will shake, yea quite devo[ur],  
 But wholly it to quench they never can. /  
 40 But answer yet: knowest thou, thou art a man?  
 B: I doubt not y<sup>t</sup>. P: What is man then declare?  
 B: This trifle do you aske?<sup>28</sup> I know men are  
 Made reasonable creatures and mortall,  
 This I do know and nothing doubt at all. /  
 45 And this my self to be I do confesse.  
 Ph: And nothinge more? B: Nothing: P: Now I do gesse  
 Anoth[er] greatest cause of this thy smart,  
 Thou ceaseest to remember what thou art.  
 The causes of thy care I see full sure,  
 50 And find a meanes wherby I may thee<sup>29</sup> cure.  
 For now because thy selfe to knowe thou failest,  
 Exile and losse of goodes thou thus bewaylest.  
 Because thou dost not knowe the finall end 8 [r]  
 Of things, to wicked men thou dost contend  
 55 Strength and felicity for to abide,  
 Because by what meanes *God* the world doth guide  
 Thou hast forgot, thou iudgest courses change  
 W<sup>th</sup>out a guide, by *fortunes* motions strange. /  
 These causes are, not causinge greife alone  
 60 But these procure certaine destruction.  
 But, to the Author of all health be praise,  
 For in thee wholly *nature* not decayses.  
 Greate meanes wee have diseases to p[re]vent,  
 In y<sup>t</sup> thou touchinge Creatures regiment  
 65 A truth dost hould, y<sup>t</sup> *fortunes* ficlenes  
 Doth not beare rule, but *God* w<sup>th</sup> stablenes. /  
 Doubt not therof from this smale sparke of thine  
 Shall vitall heate revivinge shortlie shine. /  
 But in as much as for these maladies  
 70 Time doth not yet require stronge remydies:  
 And this is naturall, when sentence true

<sup>28</sup> aske?] “,” deleted after “e” with “?” inserted above

<sup>29</sup> thee] the MS

From mynds reiected is, errors ensue:  
 Werby affections mists, mens sights obscure.

- I first by gentil meanes will this procure,  
 75       To mittigate thy paine, that passions blind  
           Expelled cleane: truthes brightnes thou maist finde. /

[Meter 7]

- Starres cannot yeild their wonted light*  
*When they by cloudes be hid from eye. /*  
*If surginge Sea by sturdy spite<sup>30</sup>*  
*Of whirlinge windes unquiet ly,*  
 5       *Though late his billowes were as bright*  
*As clearest day in christall sky,*  
*Man may not peirce them wyth his sight,*  
*In that they muddy are thereby. /*  
*The river swift runinge aright*  
 10       *From craggie top of mountaines high,*  
*If loosed rockes slide downe with might,*  
*The stopped streame will runne awrye. /*  
*If thou likewise (o mortall wight)*  
*Require truth clearly to descrie,<sup>o</sup>*  
 15       *In reasons path if thou delight*  
*Ioy, Feare, Hope, Greife, repell and fly.*  
           *Thy mynd obscure, like misty night,*  
           *Wher these do raigne, fond fancies tye. /*

§ <sup>31</sup>

<sup>30</sup> *spite*] *spit* MS

<sup>31</sup> § ] *final flourish ending Book I (a unique decoration in MS)*



[8 v]

THE · PHYSICKE · OF · PHILOSOPHY ·

*compiled by Anicius Manlius Torquatus*

*Severinus Boethius touchinge*

*the consolation of Lady*

*Philosphy in the*

*tyme of his*

*exile ·*

*The second booke expressing the  
preparative before she applieth stronger receipts ·*

*The first Prose<sup>1</sup> · /*

This said a while *she* paus'd. And when *she* sawe  
By silence still my mynd attention  
*She* thus began. *P.* Yf fully I conceive  
The causes and the habit of thy greife,  
5 For ardent love of former fortune lost  
Thou languishest. / *She* beinge changed sole,  
Thy state of mynd doth change, as thou dost iudge.  
I know this monsters manyfould deceits,  
So longe w<sup>th</sup> them, whom *she* meanes to delude,  
10 *She* fawninge freindship shewes, till *she* confound  
W<sup>th</sup> galeinge greife, whom *shee* in deepe despaire  
Dismisseth drown'd. / Whose *nature*, use, desert,  
If thou to mynd recall, no worthy thinge  
By her thou didst enioye, or ells hast lost  
15 Whatever worthy was, thou shalt perceive.  
But these things to thy mynd much to revoke  
I need not, for thou usedst to invay  
W<sup>th</sup> vehemence against her, when at hand

---

<sup>1</sup> Prose] "P" written over erasure

- Fawninge w<sup>th</sup> thee *shee* was in smiling wise,  
 20 W<sup>th</sup> sentences suggested from my selfe.  
 But suddaine change of *state* doth seldome chance  
 W<sup>th</sup>out a certaine conflict first of mynd.  
 So thou art somewhat from mynds rest declin'd. /  
 But tyme requires y<sup>t</sup> thou shouldst now receive  
 25 And tast some soft and pleasant sweet receipt,  
 W<sup>ch</sup> inward taken may p[re]pare the way  
 For phisicke forcyble. Wherefore swete voyce  
 Of *Rethoricke* draw neare, w<sup>ch</sup> then aright  
 Proceeds, when p[re]cepts myne *she* doth not passe. /  
 30 And when like *musickes note* *shee* seemes to change,  
 Sometymes ascending highe, somtymes more base, 9 [r]  
 What is it then (*o man*) w<sup>ch</sup> thee hath cast  
 Into this agonie? I iudge some change  
 Thou hast beheld, unusuall, and strange. /  
 35 If thou supposest *fortune* changed is,  
 Thy selfe thou dost deceive. / These allwaies are  
 Her manners, this her nature is. / To thee  
*She* rath[er] constancy in change doth showe.  
 No other wise *she* was, when *she* w<sup>th</sup> bayts  
 40 Of counterfeit felicity on thee  
 Did fawne. / Of *goddes* blind the ficle face  
 Thou hast descri'd,° w<sup>ch</sup> yet from oth[er] men  
 Concealed hath it selfe, to thee made knowne. /  
 Yf *she* content thee, use her w<sup>th</sup>out plainte,  
 45 Her ficlenes pernicious if thou fear'st  
 Contemne, reiect, her daliance dangerous.  
 For y<sup>t</sup> w<sup>ch</sup> caused hath thee to lament,  
 Ought to have been the cause of thy content.  
*She* hath thee left, whom who so will not leave,  
 50 Secure shall never live. Dost thou esteeme  
 Y<sup>t</sup> happines, w<sup>ch</sup> is not permanent?  
 Is *fortune* deare to thee, who neither doth  
 Constant abide, and when *she* doth depart  
 Behind *her* leaveth waylinge wofullnes?  
 55 Yf neith[er] sure *she* can contayned be,  
 And when *she* doth depart, leaves misery:  
 What els is fading *fortune* but a note  
 Of future miserie? Neith[er] suffice

- It doth things set before o[ur] eies, to veiwe.  
 60 But wisdome constant things event doth prove,  
 Who feares not *fortunes* frownes, nor seekes her love.  
 Lastlie w<sup>th</sup> constant mynd abide content  
 Thou must, what so is done in *fortunes* rule.  
 Under *her yoake* sith thou dost stand subdu'd.  
 65 But if to *her a lawe* thou wilt p[re]scribe,  
 Whom willinglie thy *mistris* thou hast made:  
 Commanding *her* to stay or to depart:  
 Were not y' wronge? And by *impatience*  
 Thou dost augment thy *state* of misery,  
 70 W<sup>ch</sup> is not altered at all thereby.  
 Yf to the winds thy sailes thou dost com[m]it  
 Thou dost not saile whither thy will would wish  
 But whith[er] winds will drive. Yf to the ground  
 Thy seede thou dost commit, dost thou command  
 75 Fruitfull and barren yeares? To *fortunes* rule  
 Thy selfe thou yeilded hast, thy *Mistris will*  
 Thou must obey, yet thou *her* whirlinge wheele  
 To stop dost strive, most simple sott thou art,  
 Yf *fortune* stand, *her nature* would depart. [9 v]

*Meter 1 · /*

- When she in pride her course intendes to change,*  
*Like swellinge tyde, w<sup>ch</sup> raginge like doth range:*  
*She treads downe Kinges, who dreadfull were of late,*  
*And honour bringes to them of base estate.*  
 5 *She hardlie heares the wretched poore mens cries,*  
*Nor cares for teares of wofull wepinge eies.*  
*She small doth passe for sighinge sobs of greife,*  
*Wherof she was her selfe the Agent cheife. /*  
*She dalieth so, she practizeth her power,*  
 10 *And men doth showe monstrouse events each houre.*  
*Now may you see a man in wealth abounde,*  
*Whom shortly she intendeth to confounde.<sup>2</sup>*

---

<sup>2</sup> confounde] "u" deleted after first "o" MS

## Prose · 2 · /

- But now<sup>3</sup> w<sup>th</sup> thee, in *fortunes* person, I  
 Would argue thus. Wherefore observe this well,  
 Yf lawe may not this thinge of thee requier. /  
 Why dost thou thus (*o man*) w<sup>th</sup> plaints me vexē,  
 5 Me guilty pleadinge still? What iniury  
 Have I thee done? What *goodes* of thine have I?  
 Concerning right of wealth and dignities  
 W<sup>th</sup> mee contend, let who so will be<sup>4</sup> iudge,  
 And if to any man these do thou provest,  
 10 I frely grant those thine, w<sup>ch</sup> thou requirest. /  
 When *nature naked* from thy mothers wombe  
 Brought thee forth wantting all things, I thee tooke,  
 W<sup>th</sup> my *goodes* thee sustained, and why then  
 Art thou w<sup>th</sup> me impatient? W<sup>th</sup> love  
 15 In carefull sort I have the cherished  
 And w<sup>th</sup> abundance, and w<sup>th</sup> ornaments  
 Of all my proper goods I have the deckt.  
 My hand now to w<sup>th</sup>drawe it is my will,  
 Thanke me for y<sup>t</sup> my *goodes* thou hast enioyd  
 20 So long, no cause thus to complaine thou hast  
 As if thou wert deprived of thy owne.  
 Why dost thou sigh thefore? I have no wronge  
 Unto thee done! *Riches and honours highe*  
 And all such like to mee by right pertainē.  
 25 Like handmaydes these, there *lady* me account.  
 W<sup>th</sup> mee they come, if I goe, they depart.  
 Bouldly I dare affirm, if these were thine  
 Whose want thou waylest, them thou hadst not lost. /  
 Shall I alone my lawfull right to use  
 30 Controwled be? 'Tis lawfull for the *skyes*  
 Sometyme cleare daies, sometymes darke nights to cause. /  
 'Tis lawfull for the yeare, the face of earth  
 W<sup>th</sup> flowers and fruit, or stormes and cold to change. /  
 'Tis lawfull for the *Sea* a calme to cause, 10 ·[r]  
 35 Sometyme to rage and swell w<sup>th</sup> waves and stormes. /

<sup>3</sup> now] the *deleted after now MS*<sup>4</sup> will be] wilbe *MS*



- Shall malecontented mynd of man, my waies  
 Alone to constant courses still constraine?  
 This is my power, this sport I exercise  
 My whirlinge whele full fast about I turn.  
 40 Things lowe w<sup>th</sup> highe, and highe w<sup>th</sup> low I match. /  
 Ascend at pleasure thine, yet if my play  
 Bid thee discend, disdain not to obey. /  
 My wonted use hast thou not understood?  
 Hast thou not knowne that *Croesus Lydian Kinge*  
 45 Whom *Cyrus* feared much not longe before,  
 Captive became to him w<sup>th</sup>in a while,  
 Who cast into the flaminge fire to dy  
 Safe from the same by storm from *sky* did scape? /  
*Pallus* hast thou forgot? Whom pittie moved  
 50 W<sup>th</sup> trickling teares, the woes of *Persian Kinge*  
 Captive to him subdued, to lament?  
 What els do cryes of tragedies bewayle,  
 But y<sup>t</sup> *dame fortune Kingdomes* doth<sup>5</sup> subverte?  
 In *Athens* yong hast thou not learned late,  
 55 That in *loves porch of wine two vessels ly*,  
 Wherof the one is *good*, the oth[er] *bad*.  
 What if of *good* more store, thou hast enioyed?  
 What if from thee I wholly am not fledd?  
 What if this change iust cause, for thee to hope  
 60 For future happines in tyme procure?  
 Yet howsoever, let thy mynd be firme.  
 And sith thou art in common state of life,  
 W<sup>th</sup> all mankind, cease this unlawfull strife. /

[Meter 2]

If *Lady Abaundance* should open her dore,  
 Vouchsafinge to man much gould and riches store:  
 Heapinge as *Sea* doth sand, discharge uppon the land,  
 Or thicke as *starres* do stand,

5

*Men weepe for more. /*

Though *God* in benignity no good denieth,  
 But wealth and dignity franckly applieth:

<sup>5</sup> doth] th inserted above with caret after "o"

*For all such favour greate, it semeth nothings yet,  
But gapinge still to get*

10 *for more he cryeth. /*

*What reason can lymits set to such desire,  
When thirstines more to gett burnes as a fire?  
Though man in wealth abound, such have not riches found,  
Whom waylinge want doth wounde*

15 *More to require. / [10 v]*

*Pro: 3 ·*

*If thus should fortune in lawe w<sup>th</sup> thee pleade  
No cause to contradict her could you shoue. /  
But if by right you can yo[ur] cause<sup>6</sup> confirme  
Spare not to speake I freely give you leave. /*

5 *Bo: These reasons verilie are singular,  
W<sup>th</sup> Rethoricke and Musicke sauced sweete.  
So longe as they are hard they do delight,  
But sharper sence of harmes men wretched have. /*

10 *Wherefore noe soner you had ceast to speeke,  
But gripinge greife my hart began to breake. /*

*Ph: A truth it is. These are not cures of greife,  
But light p[re]paretives more fitt for cure  
Thy *maladie* to make. For stronge receipts  
W<sup>ch</sup> deeper peirce, hereafter I will use.*

15 *But lest thie selfe in wofull state thou iudge  
The manifould and worthy happines  
W<sup>ch</sup> thou dost still enioye, hast thou forgott?*

*I cease to shewe the care of cheifest men*

*To thee an *Orphan* shew'd, elected fitt*

20 *To marry in the race of *Princes* cheife,  
And y<sup>t</sup> w<sup>ch</sup> in nere freindshipp doth excell  
Beloved first, then maryed you were.*

*Who will not thee most fortunate account?*

*When as they shall consider the *Renowne**

25 *And *honour* of the father of thy wife,  
And shall respect thy vertuous wife, and sonnes.  
I here omitt (for common *goodes* I passe)*

---

<sup>6</sup> cause] cause deleted after cause MS



- The *honours* of thy youth on thee bestowed,  
 W<sup>ch</sup> many older men deserved not.
- 30 Thy *heape of happines* I only touch,  
 Yf any part of happines remaine,  
 In mortall state, may then the memory  
 Of thy renowne by any heapes of harmes,  
 Be blotted out of mynd? Where as thou hast
- 35 Thy sonnes both<sup>7</sup> *Consuls* at one tyme beheld,  
 Attended on by many *Senators*,  
 Brought from their howse w<sup>th</sup> multitudes applause.  
 When they in court on iudgmente seate were set  
 Thou beinge chosen *Orator* didst win[n]e
- 40 Of wit and flowinge eloquence the fame. /  
 When thou between the *Consuls* both thy sonnes  
 The expectac[i]on of the standers by  
 With loftie speach didst fully satisfie.  
*Dame fortune* thou I think deceived hast
- 45 While thee her cheife delight *she* hath extoll'd<sup>8</sup>  
 Such gift as never unto private man  
*She* would impart, from *her* thou taken hast.  
 Wilt thou with fortune therfore cast account?  
 With lowringe<sup>o</sup> loke now first on thee *shee* frownes
- 50 Yf thou of ioies, and of thy fate adverse 11 [r]  
 The nu[m]ber and the manner dost observe:  
 Thy state as yet happie thou must confesse. /  
 But if thy state thou deem'st unfortunate,  
 Because thy seminge<sup>9</sup> ioies are banished:
- 55 Yet maist thou not be thought in wretched state,  
 Because thy seming greifes are vanished. /  
 Dost thou uppon the stage of mortal fate  
 Now first on suddaine stranger like ascend?  
 What constancie doth rest in humane state?
- 60 Sith unto man *death* will procure an end. /  
 Though *fortune* chaunce to stay, yet *death* is *death*  
 Of *fortune* left thee. What odes canst thou make

<sup>7</sup> both] "o" deleted after "o" MS

<sup>8</sup> extoll'd] extold MS

<sup>9</sup> seminge] word deleted after seminge MS

Then wheth[er]<sup>10</sup> thou by yeildinge upp thy breath  
 Leave her, or *she* by flyeing, thee forsake? /

*Meter 3 · /*

When Phœbus bright  
 His beames begins to shoue,  
 In charet cleare,  
 Starres at his light  
 5 Obscured darke doe growe  
 And pale appeare.

When trees in springe  
 While Zephyr milde doth raigne  
 Are deckt with flowres:  
 10 Stormes shortly bringe  
 Them to decline againe  
 By winters showres. /

Oft tymes wee find  
 A calme on surginge sease  
 15 And storme doth cease,  
 Oft Boreas wind  
 Againe doth tempest rayse  
 Without release. /

If mortall state  
 Doth so abide unsure,  
 Then no state trust:  
 20 Nothinge by fate  
 Can constant longe endure,  
 25 But change it must. /

*Prose · 4 ·*

Bo: A true relac[i]on (*Nurse of vertues all*)  
 Thou here hast made, neither the race most swift [11 v]  
 Of former happines may I deny.  
 But this my mynd recaling much doth vexe:  
 5 For in the miseries of *fortunes* fate,

<sup>10</sup> wheth[er]] "h" inserted above with caret after "w"

To have been happie, is most wofull state.

*Ph*: But for as much as thou deceived art

To thine estate thou maist no fault impute.<sup>11</sup>

For if vaine name of fraile felicity

10 Forpassed late, doth thy unrest procure,

Consider then how many and how greate

Abundant blessings yet w<sup>th</sup> thee remaine. /

If then what thinge in *fortunes* treasure cheife

Thou hast enioy'd, by providence devine,

15 The same to thee p[re]served is untoucht.

Canst thou best giftes retayninge, yet complaine

Of thy *mishap*? In saffety *Symmachus*

Y<sup>t</sup> worthie *gemme* the father of thy wife

As yet doth live, and y<sup>t</sup> w<sup>ch</sup> dearer ought

20 Of thee to be esteemed then thy life,

A man he is both wise and vertuous. /

Careles of his, but carefull for thy wronges.

Thy modest wife in saftie likewise lives, /

In shamefast chastitie who doth excell.

25 And y<sup>t</sup> I breiflie may her gifts relate,

*Her* fathers vertues *she* doth imitate.

*She* lives I say *her life* esteeming nought,

ffor thee *she* only doth the same conserve. /

Wherein thy *happines* only declineth,

30 W<sup>th</sup> teares and greife for want of thee, *she* pineth. /

Thy children *Senators* what should I touche?

In whom (as much as may appeare in youth

The *Image* of their *Auncestors* is seen. /

Sith then mans cheifest care is of his life

35 Oh happie thou if thou thie state dydst<sup>12</sup> knowe)

Who yet possessest these more deare then life. /

Cease then thy cares, *fortune* doth not much frowne. /

Nor sturdie stormes thy *ship* do much assaile.

For freinds like ancors fixed firme remaine,

40 Who p[re]sent comfort neither will refraine,

<sup>11</sup> impute] art deleted with ute inserted above with caret

<sup>12</sup> dydst] dost altered to dydst ("y" inserted into word after first "d" and "o" modified to second "d")

- Nor hope<sup>13</sup> of future *good* will backe detaine. /  
*B*: And longe may they remaine, I humbley pray,  
 For they remaining, howsoever waves  
 Of woe my *ship* shall tosse, I shall swime out. /  
 45 But<sup>14</sup> yet how much from former *dignity*  
 Hereby I am disgraded<sup>o</sup> you may see.  
*Ph*: Somewhat w<sup>th</sup> thee I see wee have p[re]vailed  
 In y<sup>t</sup> in mynd thou art not whole deieted,  
 Yet may not I thy nicenes<sup>o</sup> suffer longe. / 12 [r]  
 50 In y<sup>t</sup> some great defect of happines  
 In mornefullwise thou dost as yet deplore. /  
 ffor who is seated so in setled state,  
 Who will not blame sometymes sinister fate. /  
 Crossed w<sup>th</sup> cares is mans most cheife content,  
 55 W<sup>ch</sup> eith[er] will not whole to one become,  
 Or els will not endure still permanent.  
 One *man* in wealth doth wallow, whom base bloud  
 Obscureth much. Anoth[er] *noblenes*  
 Of bloud doth blaze abroad, yet povertie  
 60 Restraining him, hee seekes to live<sup>15</sup> obscure /  
 Anoth[er] havinge wealth and noble bloud  
 The want of wedlocke wailes. Another man  
 Havinge a vertuous wife, doth children want,  
 Who heapeth riches up for oth[er] men. /  
 65 Anoth[er] having *ißue*, yet w<sup>th</sup> teares  
 His sonne or daughters want of grace bewailes. /  
 Hence none w<sup>th</sup> their estate do rest content. /  
 For many things men knowe not till they try,  
 W<sup>ch</sup> havinge proved they detestinge fly. /  
 70 Moreover in mans prosperous estate  
 Their sence is passinge delicate and nice,<sup>o</sup> /  
 Unles at hartes desire all things succede,  
 Because they are not wont to any crosse,  
 W<sup>th</sup> trifles small their mynd surprised is.  
 75 So litle lets do interrupt the state  
 Of them, who seeme to be most fortunate.

<sup>13</sup> hope] "o" deleted after "o" MS

<sup>14</sup> But] inserted in left margin

<sup>15</sup> live] secure deleted after live MS



- How many live, who would in world of ioyes  
 Themselves account, if of the relikes left  
 Of thine estate, they might least part enioye?  
 80 This very place w<sup>ch</sup> thou *exile* dost call,  
 To the *Inhabitants* is *native* soyle,  
 For nothinge I do miserable deeme,  
 Save y<sup>t</sup> w<sup>ch</sup> *mans* conceite doth so esteeme.  
 Contrarywise all states are good to men,  
 85 If *man* endure them w<sup>th</sup> a patient mynd.  
 Who is so *fortunate* w<sup>ch</sup> would not wishe  
 In his impatiency, his state to change?  
 W<sup>th</sup> many bitter pills *mans* best estate  
 Thoughe seeminge sweete, is sawced now and then,  
 90 W<sup>ch</sup> thoughe to him who doth the same enioye  
 It pleasant show, yet when it will depart  
 Cannot by any means retained be.  
 Wherefore all mortall creatures happines  
 Mixed w<sup>th</sup> miserie, imperfect is,  
 95 W<sup>ch</sup> constant staies not, w<sup>th</sup> mynds patient:  
 Nor mynds perplexed doth at all content. [12 v]  
 Why then (*o mortall men*) in outward things  
 Felicitie, w<sup>ch</sup> is internall set  
 W<sup>th</sup>in yo[ur] mynds, do you so fondly seeke?  
 100 Error and ignorance yo[ur] sence confound. /  
 Of cheife felicitie the roote and springe  
 I here will breifly showe. Is anythinge  
 To thee, then is thy selfe, more precious?  
 Thou wilt say nothinge: then unles thy mind  
 105 Rashly distracted thee, thou shalt possesse  
 What never thou wilt afterward forgoe,  
 Or fortune can from thee by force surprise.<sup>o</sup>  
 And y<sup>t</sup> in such fraile things thou maist conceive  
 Felicity cannot consist. Thus prove  
 110 *Yf happines be natures sovereigne good,*  
 And y<sup>t</sup> may not be counted *happines*  
 W<sup>ch</sup> from thee any way may be depriv'd,  
 Because what cannot faile is demed best:  
 Tis plaine that *fortunes* instabilitie,  
 115 Cannot attaine to true felicitie. /  
 Further whom such fraile happines extolls,

- Her changinge state he eithr doth perceive,  
 Or els therof he must be ignorant.  
 Yf he be ignorant, what *happines*  
 120 Where *ignorance* remains, may wee expect?  
 But if he knowe it, then he must needs feare  
 Lest, what hee knowes is mutable, he lose,  
 So endles feare bereaves his *happines*. /  
 Suppose if one it loose, he should esteeme  
 125 The same to be dispised as a toy,  
 In such case it were but a simple good,  
 W<sup>ch</sup> being lost must not of worth be waighed. /  
 And thou because by sundry arguments  
 Thy mynd I knowe resolved is y<sup>t</sup> soules  
 130 Of mortall men end not w<sup>th</sup> bodies death:  
 And whereas it is clear, that death doth end  
 All worldlie happines w<sup>ch</sup> man can have,  
 It may not be denied, if *death* bereave  
 Felicity, then men by meanes of *death*  
 135 In miserable case<sup>16</sup> are wretched made. /  
 But sith we knowe by *death* and tortures rage  
 Many have wisely sought for *happines*,  
     How can this p[re]sent life men happie make,  
     W<sup>ch</sup> wretched makes not them who life forsake? /

## Meter 4 ·

13 /[r]

- What man so ever will wisely his house erect,*  
*Contriving it with skill firme to resist the wind:*  
*And seated so to stand, as waves it may rieect,*  
*On hills or thirsty sand, no safe place can be find.*  
 5      *Mountaines by windes unsure to him will yeild no place:*  
     *Nor sinkinge Sandes endure to beare great weight long space. /*

- Remember, if you would both dangers these eschew,*  
*The firme meane rock to hould, where build not over highe:*  
*Though windes, or Surginge Seas threat ruins to ensue,*  
 10 *Yet thou in quiet ease as in a towre shalt ly:*  
     *Secure w<sup>th</sup> such defense, waled on every syde,*  
     *All sturdy stormes offence safly thou maist deride. /*

---

<sup>16</sup> case] "u" deleted after "a" MS



## Prose 5 /

- But for so much into thy mynd more deepe  
 My arguments descend (now medicine  
 More forcible to use I iudge it fitt)<sup>17</sup>  
 Admit these gifts of *fortune* were not frayle  
 5 What is there in w<sup>ch</sup> may be counted thine  
 Or w<sup>ch</sup> observed duly is not base?  
 Are riches p[re]cious in regard of yo[ur]  
 Or of their *nature*? What in them is great?  
 Whether is gould and monyes heapes of price?  
 10 But Gould by spendinge doth his valew shoue  
 Much rather then by hould fast hordinge up. /  
 For averice doth make men odious,  
 But bounty allwaies maketh glorious.  
 Now if w<sup>th</sup> man y<sup>t</sup> cannot longer stay  
 15 W<sup>ch</sup> unto others use translated is,  
 Mony then worthy is, when from thy self  
 To others use it is transferred cleane.  
 Yf wealth of all the world by one alone  
 Were hoarded, oth[ers] all would poor become,  
 20 And w<sup>th</sup> one voice all would alike bewayle.  
 Yo[ur] wealth also, save by diminishing,  
 To many cannot parted be at once:  
 W<sup>ch</sup> beinge done it needs them poor must make  
 Who unto oth[ers] do the same in part.  
 25 O slender then and nedie is such wealth,  
 Whom many neith[er] wholly can enioy,  
 Nor any but by other mens anoy:  
 Do glitteringe *gemmes* transparent eies delight?  
 Yf in their brightnes any worth appeare,  
 30 There light to them, and not to men, belonge. / [13 v]  
 Whom I admyre, to see men so esteeme.  
 ffor what thinge wantting soule, and members frame  
 Of livinge reasonable creatures ought,  
 Rightlie to be esteemed beautifull?  
 35 W<sup>ch</sup> though by reason of *Gods* wisdome deepe  
 In their creation and theire formes distinct  
 Some beauty small they have, yet far below

<sup>17</sup> fitt)] fitt MS

- Yo[ur] worth, should not at all be honoured soe.  
 Doth beauty of the feilds yo[ur] mynd delight?
- 40 *Bo*: Why not? Wheras it is a porc[i]on faire  
 Of the most beautifull created world,  
 So, to behould calme *Seas* we oft reioyce,  
 So firmament and twinkling starres to view,  
 The *Sunne and Moone* wee likewise do admyre.
- 45 *Ph*: Doth anyone of these thy selfe concern?  
 Or in their *glory* wilt thou vainely boast?  
 W<sup>th</sup> fragrant vernall flowers art thou adorn'd?  
 Dost thou the *Sommers* fruitfullnes procure?  
 W<sup>th</sup> vaine delights, why art thou so deceav'd?
- 50 Externall goods for thine why dost thou count?  
*Fortune* can never cause these to be thine,  
 W<sup>ch</sup> *nature* from thy selfe estranged hath.  
 The *fruites of earth*, w<sup>th</sup>out all doubt, are made  
 Creatures w<sup>th</sup> nurrishment for to sustaine.
- 55 But if to helpe you, *Natures* wants you crave,  
*Fortunes* abundance never wish you have.  
 ffor *Nature* is w<sup>th</sup> litle things content.  
 Whom if w<sup>th</sup> things superfluous you loade,  
 Unpleasant, or els hurtfull to thy selfe
- 60 It will become, w<sup>ch</sup> is more then enough.  
 Perhapps in change of garments p[re]cious  
 To be attired goodly show doth seeme,  
 Wherof if any ornament appeare  
 Unto the nature of the stufte, or els
- 65 Unto the workemans witt the praise is due.  
 Doth servants ample traine thee happie make,  
 Who if they vicious be, unto thy howse  
 Pernicious burden are, and to the lord  
 Therof, exceedinge enimies, they prove.
- 70 Yf vertuous they be, there worthines  
 To be thy *goodes* how canst thou make account?  
 Hereby y<sup>t</sup> none of these are thine appeares,  
 W<sup>ch</sup> thou amongst thy goods esteemed hast  
 Wherin if *goodnes* none remain to have them,
- 75 Why dost thou waile their want, or ioy to save them. 14 [r]  
 But if by *nature* these are beautifull,  
 What is y<sup>t</sup> unto thee? For of themselves

- These had ben as delightfull every way,  
 Yf from thy *goodes* they had been sequestred.  
 80 Neither they therfore are more p[re]cious,  
 Because they were amongst thy former wealth:  
 But rath[er], in y<sup>t</sup> they did worthy seeme,  
 Amongst thy substance thou didst them account.  
 But what w<sup>th</sup> such turmoyle do you require?  
 85 I thinke w<sup>th</sup> wealth yo[ur] wants to ease you seeke. /  
 But oth[er]wise w<sup>th</sup> you it falleth out.  
 ffor many helps men neede, a sumptuous howse  
 W<sup>th</sup> rich variety for to maintaine.  
 And true is this, y<sup>t</sup> many things those want,  
 90 Who many things possesse. And lesse they neede,  
 Who measure theire abundance by necessity  
 Of *nature*, not regardinge superfluitie. /  
 Is no internall *good* ordayned you  
 By *nature*, y<sup>t</sup> in such externall things  
 95 Yo[ur] cheifest *goodes* to seeke you enterprice?  
 So should the course of things perverted be  
 Y<sup>t</sup> so divine a creature as is man  
 Endu'd w<sup>th</sup> reason, should not happie be  
 But by the use and sole possession  
 100 Of goods externall, wanting vitall life. /  
 All creatures els w<sup>th</sup> *nature* rest content.  
 But you whose mynd like to<sup>18</sup> *Gods* image shines,  
 From basest things do covet ornaments  
 To make you happie, neith[er] do you knowe,  
 105 What wronge to yo[ur] *creator* hence doth growe.  
 Above all creatures he mankind would grace,  
 But you p[re]fer such trash as is most base.  
 ffor if of every thinge the cheifest *good*  
 More worthie be, then is the thing it self:  
 110 Wheras yo[ur] good, the base things you account  
 Yo[ur] selves to them, as baser, you submit. /  
 W<sup>ch</sup> not unworthely doe come to passe,  
 For this of humane *nature* is the state  
 That then alone, when man him selfe doth knowe  
 115 All creatures els by much he doth surmount:

---

<sup>18</sup> to] inserted above with caret

- But if this state to understand he cease  
 Inferior unto beasts he doth become. /  
*Nature* to beastes their state would never showe,  
 But man ought perfectlie him selfe to knowe.  
 120 How farre doth *error* yo[urs] it selfe extend? [14 v]  
 In y<sup>t</sup> w<sup>th</sup> oth[er] ornaments so strange,  
 A thing may be adorned you esteeme, /  
 But y<sup>t</sup> may by no meanes effected be. /  
 For if in things externall, worthines  
 125 Doth showe it selfe, the praise to them belongs.  
 And whatsoever is their w<sup>th</sup> adorned  
 Remaineth (not w<sup>th</sup>standing such attire)  
 Not changed from the former base estate. /  
 Moreov[er] I deny such thing is *good*, /  
 130 W<sup>ch</sup> hurteth him who doth the same enioy. /  
 Is this untruth I speake? You will say, no. /  
 But riches often times do damnifie  
 Those men, who have them in possession.  
 Whereas bad men, the skume of all mankind  
 135 Who after other mens possessions gape,  
 What gould or iewells may atchived be  
 Account them only worthiest of all,  
 Who do such vanities in store possesse.  
 Thou then who ever speare and sword dost feare  
 140 W<sup>th</sup> doubtfull dread, if in this vale of life  
 An empty passinger thou haddest been  
 Careles<sup>19</sup> before a theife thou migh'st have songe  
 O worthy happines of riches sure  
 Which when men have they leave to live secure. /

*Meter 5 /*

- Thrice happie was the old forepassed tyme,  
 Which with manuringe of ground was content,  
 No prodigalities consuminge cryme  
 Was seene, but acornes oft for meate were<sup>20</sup> spent:*  
 5     *When wine w<sup>th</sup> hony boyled was not used,  
       When purple silke for garments was refused.*

<sup>19</sup> Careles] word deleted before Careles MS

<sup>20</sup> were] two letters deleted after "w" with first "e" inserted above



*Grasse then instead of beds sweete sleepe did give,  
Rivers did give drinke fitt for men to live. /*

- 10 *The pine trees shadow then gave place to dwell,  
No marchant then adventured so far:  
Strange marchendize for to transport to sell  
No trumpets call did summon then to warre. /  
No bloody battails nourished by hate.  
For why should warlike furie move debate?*  
15 *When woundes by warie wisdome men did see  
No recompence of bloudshed for to be.*

15 /[r]

- O would to God that our declininge age  
Would now encline unto such manners old:  
But covetouse<sup>21</sup> desire doth range and rage,  
20 Like Ætna's fire, possessions more to hould. /  
In former tymes what wretched man, alas,  
Of goulden mines the first inventor was?  
Or whose device first needles iewels found,  
Which dangers are of price longe hid in ground? /*

## Prose 6 • /

- Concerninge dignities and princelie powers,  
W<sup>ch</sup> you, not knowinge true Renowne and might,  
To heaven do extole, what *should* I speake?  
Who if ungodlie man attaine to have,  
5 What harm by Ætna's flashinge flames more greate,  
Or overflowinge flouds more havocke make?  
Doubtles (as I suppose thou dost remember)  
Yo[ur] Ancesto[urs], the Consulls government,  
W<sup>ch</sup> of their freedome was originall,  
10 For their exceedinge pride abolish would.  
Who for like pride before would not<sup>22</sup> sustaine  
The name of *Kinge* over their state to reigne.  
But if (w<sup>ch</sup> is full rare) on worthie man  
*Honours* imposed are for their desert,  
15 What oth[er] thinge in them admyred is,

<sup>21</sup> covetouse] "u" deleted after "t" MS<sup>22</sup> would not] inserted above with caret



- Except their *vertues* w<sup>ch</sup> they exercise?  
 Wherby it comes to passe that *dignitie*  
 To *vertue* doth not *honour* give at all:  
 But rath[er] unto worldlie *dignities*,  
 20 From vertue princelie *honour* doth pertaine. /  
 What is this pompous power w<sup>ch</sup> you wish[?]  
 Do not you<sup>23</sup> understand (*o mortall men*):  
 Over how seely<sup>o</sup> things you seeme to raigne?  
 For if amongst the *Mice* someone to claime  
 25 Title or maiestie amongst the rest  
 Thou didst espie, couldst thou refraine to laugh? /  
 Now if mans body you respect aright  
 What thinge more impotent, then wretched man  
 Can you find out? Whom often smallest flies,  
 30 By bitinge or by crepinge into them  
 Through inward passages do hurt or slay. /  
 And can mans puiſſaunce further extend  
 Over their subjects then<sup>24</sup> the body sole, [15 v]  
 And over y<sup>t</sup> w<sup>ch</sup> is inferior  
 35 To bodies much? (their substance fraile I meane)  
 Mans free will to thy scepter canst thou tame?  
 A mynd by reason firme established  
 From state of constant resoluc[i]on,  
 Art thou by *force* able for to remove?  
 40 When on a tyme a *Tyrant* purposed  
 W<sup>th</sup> punishments, a worthie constant man  
 To force, conspiraces complotted there  
 By some against his person to bewraye:<sup>o</sup>  
 His tounge the man did bite from out his mouth,  
 45 And in the face of raginge *Tyrant* threw. /  
 So tortures w<sup>ch</sup> the *Tyrant* ment to make  
 The meanes to practize savage cruelty,  
 That constant man made to expresse fidelity. /  
 And what can man against a man effect,  
 50 W<sup>ch</sup> by anoth[er] may not be repaid?  
*Busiris* (as the *histories* record)  
 Accustomed him selfe his guests to slay,

---

<sup>23</sup> you,] you *MS*

<sup>24</sup> then] inserted above with caret

- At last by *Hercules* his guest was slain. /  
 The *Carthaginian captives* not a few,  
 55 Though *Regulus* had into prison cast,  
 Captive to them yet shortlie he became.  
 Then thinkest thou such man can be of power,  
 Who what he can to other men effect,  
 Others likewise may backe to him repaie?  
 60 Further if in *Renowne* and princelie power  
 Were any naturall and proper good,  
 Unto bad men they never would descend.  
 For in things contrary no concord is,  
 Their *nature* is not to concurre in one.  
 65 Then for so much as often wicked men  
 To honourable place wee see are called  
*Nature* doth not y<sup>t</sup> to be *good* account,  
 W<sup>ch</sup> w<sup>th</sup> *bad men* is wont for to remaine. /  
 W<sup>ch</sup> thinge to all *dame fortunes* ornaments  
 70 May not unworthelie imputed bee.  
 W<sup>ch</sup> commonlie to the most naughtie men  
 In more abundant sort imparted are.  
 Concerninge whom this is to be observ'd,  
 That no man doubts such one is valiant  
 75 In whom a mynd couragious doth appeare:  
 Who swiftnes hath is to be counted swifte. 16 / [r]  
 So musicks skill maketh *Musitians*.  
 Knowledge of phisicke doth *Phisitians* make,  
 And skill rethoricall an *Orator*.  
 80 For *nature* in all things doth y<sup>t</sup> effect  
 W<sup>ch</sup> unto everythinge peculiar is.  
 Neith[er] doth *she*, effects of div[ers] things  
 Repugnant in them selves, rashly confound,  
 But things w<sup>ch</sup> are in *Nature* contrary  
 85 *She* allwaies warily distinguisheth:  
 But riches neith[er] quench mans avarice,  
 Nor rule can make such man him selfe to rule  
 Whom lawles lusts in fetters firm retaine.  
 And *hono[urs]* on bad men imposed, oft  
 90 Therby they do not more renowned grow,  
 But rath[er] their unworthines do shoue.  
 How cometh this so strange event to passe?

- For you, such names unfit to many things  
 W<sup>ch</sup> are in truth unworthie of the same  
 95 Are wont to give, w<sup>ch</sup> by their owne effects  
 Theire greate indignity them selves bewray.<sup>o</sup>  
 So neith[er] riches yo[urs] are wealth in truth,  
 Nor mortall powre may be esteemed might,  
 Nor *dignity* of man doth worthely  
 100 Deserve the name of *hono*<sup>r</sup>, duly stand:  
 Lastlie concerninge *fortunes goodes* ech one  
 The same I may conclude, wherein tis plaine  
 Nothinge deserveth to be wished much,  
 Neith[er] therin is any *native good*  
 105 For to *good men* they are not allwaies prest,  
 Nor make *men good* w<sup>th</sup> whom they most do rest.

*Meter 6 · /*

- Wee know what ruines Nero Tyrant wrought.  
 Rome by him burn'd and Senators were slayne,  
 Brother he slew securely for to raigne,  
 In mothers wombe this bloody boucher sought  
 5 To view the place whence hee to world was brought,  
 Not greiv'd to see her shame and death sustain. /*

- Yet Realmes this Tyrant rul'd with mighty mace  
 Which are dispersed farre from East<sup>25</sup> to west:  
 Cold North, and skorchinge South he had possest.  
 10 Could then this monsters mynd, in any case  
 Corrected be, by havinge princely place?  
 O, happ most hard were bloody Tyrants rest. /*

[16 v]

*Pro: 7 ·*

- B: You knowe that arrogant ambition  
 Of Kingdomes rule hath not me over rul'd  
 But the occation fit to be employ'd  
 In the affaires of native com[m]on wayle  
 5 I did desire, lest in obscurity  
 Vertue unexercised hid should ly. /  
 Ph: Doubtles this is a thinge w<sup>ch</sup> worthy mynd*

---

<sup>25</sup> East] letter deleted after "E" MS

- By *Nature*, yet not brought to ripenes full  
 Of *vertues* habit, quicklie may alure,  
 10 Namely desire of glorious name, and fame  
 Of great deserts, on common wealth bestowed. /  
 W<sup>ch</sup> of how slender reputac[i]on  
 Voyd of all weight it is, I argue thus:  
 That all the earth compared to the skies,  
 15 (As demonstrac[i]on Astrologicall  
 Hath heretofore at large instructed thee)  
 Hath but propor[i]on of a pricke, tis plaine: /  
 So as if you respect of heavens globe  
 The spacious, and ample magnitude,  
 20 The earth as nothinge in account doth seeme.  
 And scarce the fourth parte<sup>26</sup> of this little earth  
 (As *Ptolomeus* hathe thee lately taught)  
 By livinge creatures w<sup>ch</sup> are to us known,  
 Remaineth at this day inhabited,  
 25 If from this fourth part you in mynd subtract  
 So much as *Seas* and marshes overflowe,  
 And parts inhabitable made by heate,  
 Most narrow space where men inhabiteth<sup>27</sup>  
 Will then remain in this subtraction<sup>28</sup>  
 30 Then if in least point of so<sup>29</sup> slender bounds  
 Environed you are, to sprede yo[ur] fame  
 Or blaze abroad yo[ur] name whie do you seeke?  
 Can fame and ample glory their remayne  
 Wher earthes streight lymets do the same containe?  
 35 Moreover in this narrow mansion place  
 Inhabit many *nations* different  
 In tounge, in manners, and in course of lyfe,  
 To whom both<sup>30</sup> for the dangers of the way,  
 And for the disagreeing languages,  
 40 As allso for the want of trafficks use,  
 Not only fame of private men can fly

<sup>26</sup> parte] "r" inserted above with caret

<sup>27</sup> inhabiteth] te inserted above with caret

<sup>28</sup> subtraction] "i" inserted above with caret

<sup>29</sup> so] inserted above with caret

<sup>30</sup> both] "o" deleted after "o" MS



- But also famous citties are unknowne. /  
 In *Tullies* tyme, as he him selfe doth writ, 17 [r]  
 The fame of *Romaine Empire* glorious,  
 45 Beyond *Mount Caucasus* had not been heard:<sup>31</sup>  
 W<sup>ch</sup> not w<sup>th</sup>standinge unto *Parthians* spread,  
 And *Nations* neare adioyninge feared was.  
 Wherefore dost not thou understandinge see  
 How narrow bounds do glorious name include:  
 50 W<sup>ch</sup> men to propagate and spreade contend?  
 Sith fame could not transporte the *Romaine* name,  
 How should a private *Romaine* seek the same?  
 Furth[er] the lawes and manners disagree  
 In diuers countries: so what some com[m]end,  
 55 Others as punishment deservinge will condemne.  
 Wherby it comes to passe if ample fame  
 Dispersed wide shall any man delight  
 In<sup>32</sup> cuntries distant farre to blaze his name  
 By no meanes shall availeable become.  
 60 Wherefore contented every man must rest  
 Amongst his owne to have his glory spread,  
 Whose cheife renowned immortallitie  
 W<sup>th</sup>in *one Nations* bounds must curbed be.  
 How many men in their daies most admyred  
 65 Hath now oblivions most ungratefull vice,  
 In silence buried thorough writers faulte?  
 Yet what can histories w<sup>th</sup> glory crowne,  
 Whom w<sup>th</sup> their *Authors* tract of tyme will drowne?  
 But you, *o men*, to sowe immortall seeds  
 70 A name unto yo[ur] selfe supposinge seeme,  
 When future<sup>33</sup> fame you doe propound to reape.  
 But if w<sup>th</sup> tymes eternity you would  
 Make the comparison, what reason then  
 Of names continuance have you to boast?  
 75 For why? One moment, to tenn thowsande yeares  
 Yf you compare, beinge both<sup>34</sup> finit tymes,

---

<sup>31</sup> heard] "e" inserted above

<sup>32</sup> In] "n" inserted above with caret

<sup>33</sup> future] futrue MS

<sup>34</sup> both] "o" deleted after "o" MS



- They have, though smale, yet some propor[i]ons place:  
 But all those yeares, or many thowsand more,  
 Respectinge endles tymes continuance,  
 80 Have not at all comparison. For why  
 Betwen things finite, is propor[i]on some,  
 But not betwen things infinite at all. /  
 So longest fame, compared to eternity,  
 Not only small, but nothinge seemes to be. /  
 85 Most men, unles base popularity,  
 And rumors vaine did haughty harts incite,  
 Would not attempt exploits of good reporte:  
 But leavinge conscience and vertues worth,  
 From sillie fames bare words do seeke reward.  
 90 Behould such arrogance<sup>35</sup> and vainest pride [17 v]  
 How pleasantly one taunting did deride.  
 When he another man abused had  
 Who not for vertues sake, but glories pride,  
 Would be esteemed a *Philosopher*.<sup>36</sup>  
 95 And havinge added he would shortlie try  
 Wheth[er] a right *Philosopher* he were indeed,  
 For then he would, w<sup>th</sup>out impatience,  
 All offred iniuryes gentle sustaine. /  
 The man him selfe a while w<sup>th</sup> patience arm'd,  
 100 At last insultinge over such reproche,  
 How dost thou not, said he, perceive I am  
 A right *Philosopher*? The other then  
 In quippinge sort thus girded at his brage.<sup>o</sup>  
 I had perceiv'd<sup>37</sup> you to be such a one,  
 105 Yf you yo[ur] silence had continued. /  
 But what unto those excellentest men,  
 (Of them I speake who fame by vertue seeke)  
 What parte of fame, I say, doth after death  
 To them pertaine? Put case<sup>o</sup> men wholly dy  
 110 Both soules and bodies, (w<sup>ch</sup> my arguments  
 Soundly confute) no glory then at all  
 To them can appertaine, because the man

<sup>35</sup> arrogance] arogancy MS

<sup>36</sup> *Philosopher*] *Pholosopher* MS

<sup>37</sup> perceiv'd] "e" deleted after "v" MS; perceiv'd] perceivd MS

- Whose fame is celebrated and extoll'd  
 Hath no existence in the world at all. /  
 115 But if the unpolluted soule of man  
 Dissolved from the bodies prison base,  
 Into the heavens freely doth ascend:  
     Earthlie *Renowne* will not that soule despicke,  
     From earth exempt, enjoying happie *skies*?

## Meter 7

- Who glory rashly requireth or only recounteth a cheife gemme,  
 If he revolve but a right comparinge hugenes of heavens  
 With litle earth verie like to a point, in quanty smalest,  
 Then to reioyce of a name advanced on earth is a madnes. /*  
 5 *Why do the proude meditate to reiect mortallity vainely?  
 Though very farre glory spreade to the furthest corner in all costs,  
 Also thy howse title hould very high, Death vaine glory skorneth  
 Endeth alike all states myseries with dignity matchinge. /*  
*Where be the bones to be seen of worthy Fabricius? And where*  
 10 *Now doth abide noble Brutus? Or else wary Cato severest?  
 Name naked only remaines that in history resteth of all these. /*  
*But to what end sely<sup>o</sup> names can availe? Can a dead body know them?  
 Dead men, alas, do not heare, nor fame can againe so recall them.  
 But if you count it a life to be kept by the voice of a vaine name,*  
 15 *Names memory perishing in tyme: Death endeth againe fame.*

## Prose 8 · /

18 [r]

- But lest I over feirce seeme to wage warr  
 Against *dame fortune*, *she* sometymes, I grant,  
 Of men to be com[m]ended doth deserve.  
 Namely when *she* her visage doth unmaske,  
 5 And doth *her nature* manifestly show. /  
 Perchaunce what I pronounce you skarce perceive.  
 A wonder here I purpose to relate,  
 But words my meaninge to disclose I want  
 For more available I iudge *adversity*,  
 10 For man, then *fortunes* steps in proud *prosperity*.  
 For vaine *prosperity* under p[re]tence  
 Of true felicity, marchinge in pompe<sup>38</sup>

---

<sup>38</sup> pompe] whole word over-written in darker ink

- Doth counterfeit, w<sup>th</sup> vaine diſsemblinge ſhowes.  
 Adversity, ſimplicity retains,  
 15 Who ſhowes her ſtate unſtable ſtill to<sup>39</sup> change,  
 The *one* deceiveth, th'o<sup>th</sup>[er] doth inſtruct.  
 The *one* under true gooddnes<sup>40</sup> painted vaile  
 Bewitcheth mynds of men who *her* enioy:  
 The o<sup>th</sup>[er] doth man free, inſtructing him  
 20 That mortall happines inconstant is.  
 Wherefore the one to be fraile, wavering,  
 And ignorant of her inconstancy,  
 You may obſerve: wheras *adversity*  
 Is ſober, diſcret, and by exerciſe  
 25 In miſeries affaires, becometh wiſe.  
 Laſtlye proſperities by flatteries  
 From ſoveraigne happines ſeduceth man  
 Adversity w<sup>th</sup>draweth oft the mynd  
 Reducinge man felicity to finde.  
 30 Doſt thou this *good* amongſt the leaſt account,  
 That frowninge *fortune* by her aſtore chaunge  
 Who were thy freinds unfained hath reveal'd?  
*She* hath diſtinguiſhed between thy freinds,  
 And fawninge foes, *ſhe* hath diſcovered  
 35 Wheras thy former vaine proſperity  
 Departinge from thee, *ſhe* unconstant harts  
 Removed hath, leavinge thy freinds unfain'd.  
 What wouldeſt thou have given ſo to know  
 Thy freinds from foes, when y<sup>t</sup>, as thou doſt iudge,  
 40 Thy *ſtate* did florish fortunate appearing?<sup>41</sup>  
     Cease then to wail the loſſe of wealth ſo ſore. /  
     Freinds thou haſt found the derest riches ſtore. /

## Meter 8

*Divine love, moderatinge earth and ſeas,  
 Who alſo higheſt heavens guidinge ſwayes,  
 Such order doth in Natures courſes tye:  
 That therby permanent the world doth ſtand,*

[18 v]

<sup>39</sup> to] word deleted after to MS<sup>40</sup> gooddnes] letters over-written as dd in darker ink<sup>41</sup> appearing?] “,” deleted with “?” inserted above

5      *Changinge the seasons w<sup>th</sup> a stable hand,  
That every tyme succeds in harmony.*

*That Elements, who are repugnant farre,  
In fellowship concordinge cease from iar,<sup>o</sup>  
Whose naturall instinct would else have fought:*  
10      *That dawninge day returnes by Phœbus light,  
That Phœbe governeth the starry night,  
Which Hesperus had in the evening brought. /*

*That swellinge Sea doth boystrous billowes keepe,  
Containinge them in lymitts of the deepe,*  
15      *So as earthes boundes it may not overflowe:  
This love divine, if raines it should remitt,  
The things w<sup>ch</sup> now by naturall love are knitt,  
Debate disorderinge soone would overthrowe. /*

*And heavens frame w<sup>ch</sup> orderly doth move  
Combined with sweete sosiable love,  
To ruine desolate would come, and end:*  
20      *This love doth people in firme leauge contain  
United w<sup>th</sup> inviolable chaine,  
This love doth wedlockes bounds sincere defend.*

*Lastly this love betwixt true freinds doth cause  
Uncounterfeited frindships constant lawes,  
Without dissemblinge gloses firme to bide:*  
25      *O happie thrice it were unto mankind  
If such love would vouchsafe to rule mans mynd,  
Which heavens motions all doth firmly guide.*  
30



THE · PHYSICKE<sup>1</sup> · OF · PHILOSOPHIE<sup>2</sup>

*compiled by Anicius Manlius Torquatus*

*Severinus Boethius touchinge*

*the consolation of Lady*

*Philosophie in the*

*tyme of his exile /*

*The third booke contayninge stronger receipts purginge  
forceably his errors shewing also wherein true ~ ~  
happines consisteth /*

*The first prose · /*

B: Her sonnet then *she* ended, when delight

Of verses sweete my mynd so ravished,

19 [r]

That still attentive more to heare, I stooode.

Wherefore a litle afterwards I sayd:<sup>3</sup> /

5 O sollace swetest unto feeble myndes

W<sup>th</sup> gravest sentences and harmony

How much have you my troubled mynd reforest!

So as w<sup>th</sup> *fortunes* forces, I now iudge

My selfe, for to encounter, not unfitt. /

10 And phisicke w<sup>ch</sup> before was sowre, you said,

I hunger to receive nothinge dismay'd. /

P. I knewe thy thoughts, said *she*, when first I sawe

My words attentively thou didst observe.

W<sup>ch</sup> state of mynd I partlie did expect,

15 In thee (or to speake truth) I did procure. /

For remydies remaininge are as gall

Bitter in tast, but yet received sweete.

---

<sup>1</sup> PHYSICKE] "c" inserted above with caret and written in darker ink

<sup>2</sup> Philosophie] second "h" inserted above with caret; THE PHYSICKE OF  
PHILOSOPHIE] THE PHYSICKE OF PHILOSOPHIE MS

<sup>3</sup> sayd:] sayd. MS



- But you in y<sup>t</sup> to hear, you say, you thirst  
 How would yo[ur] kindled coles more ardent growe  
 20 Yf whith[er] I you leade you plaine did knowe?  
*Bo*: Whith[er] said I?<sup>4</sup> *P*. To true felicitie  
 Quoth *she*, wherof thy mynd hath also dream'd  
 But sith thine eies vaine shadowes dazeled have,  
 Clearly the truth you cannot yet behould.  
 25 *Bo*: Leade me, said I entirelie I you praye,  
 And happie truth to me w<sup>th</sup> speede reveale.  
*Ph*: Gladly, said *she*, for thy sake will I shew  
 Wherin felicity consisteth true.  
 But seeminge truth w<sup>ch</sup> nearer is to thee  
 30 I first in words will here delineate  
 W<sup>ch</sup> when you shall apparantly perceive,  
 And shall to contraries yo[ur] mynd adresse,  
 You may conceive what is true happines. /

*Meter 1 /*

- Who so will sowe  
 His fertil land,  
 Letteth not weede  
 Theirin remaine:*  
 5 *Nor lets briers growe,  
 Nor ferne to stand,  
 That he may speede  
 Of store of graine.*  
*The hony tast more pleasant bringes*  
 10 *Yf first thou hast feedd of sowre things. /* [19 v]
- The starres do shine  
 More gratefully,  
 When Southren winde  
 Doth cease to raigne,*  
 15 *Aurora fine  
 Adornes the sky  
 When darknes blinde  
 Is cleansed cleane.*

---

<sup>4</sup> P] I. MS

20

*So shalt thou see first goods untrue,  
After to thee true goodes ensue. /*

## Prose 2 · / ·

- She stedfast fixinge then awhile her eies,  
And as it were retyringe all her thoughts  
Into the secret closet of her mynd,  
She thus begun[n]e. P: All care of mortall man  
5 W<sup>ch</sup> he by studie manifold doth take  
In pathes most different doth marchinge goe,  
Yet not w<sup>th</sup>standinge to a happie state  
Mans mynd endeavoureth still to attaine,  
W<sup>ch</sup> goodnes is, w<sup>ch</sup> if a man atcheive  
10 None can require to gaine a furth[er] end.  
For this of all *good* things cheifest doth rest  
And doth therin all *good things* else containe.  
Wherin if want theire were, it were not best,  
Because somethinge externall it should want.  
15 Then *happines* is such a perfect state  
Where all *good things* concurre most fortunate. /  
This, as I said, all men doe seeke to have,  
But yet one path men do not theire to take,  
For naturall desire and inclinac[i]on  
20 To cheifest good in man engrafted is,  
But them to vanities *error* doth leade.  
Wherof some men accountinge *happines*  
Nothinge to want, in wealth seeke to abound  
Some iudginge *honours* true felicitie,  
25 Of Cittizens to be saluted strive.  
Some placinge *happines* in princely power,  
Will eyth[er] have the scepter in their hand,  
Or Princes favourits will ayme to bee. /  
Oth[ers] who fame renowned most esteeme  
30 By skill in warr or peace to celebrate  
His glorious name to skies endeavoureth. / 20 [r]  
Most men their cheifest *good* by ioy do measure,  
Who take *delight* to wallow in their pleasure. /  
Some these ends seeke one for anothers sake,  
35 As those who riches covet to attaine  
That theirby power and pleasures they may wyn,*

- Or els who power requier for riches sake,  
 Or to advance their fame uppon the earth. /  
 In these and in such like the whole intent  
 40 And scope of humaine actions, and desires  
 Alone consisteth, as *nobility*  
 And *favour* populer, w<sup>ch</sup> may to *fame*  
 And *glory* be referred properly,  
 A wife<sup>5</sup> and children for sweete pleasure are  
 45 Of *men* so much desired<sup>6</sup> and embraced.  
 And freinds w<sup>ch</sup> are most sacred lincke of all  
 In vertue not in *fortune* I repute,  
 All oth[er] acc[i]ons man doth undertake  
 Either for power, or els for pleasures sake.  
 50 Now for the bodies goods tis evident  
 That to the former kinds they may be brought  
 For strength and stature great resemble power,  
 Bewtie and nimblenes a glorious fame,  
 Soundnes of health may be refer'd to pleasure. /  
 55 Of all whom only true *felicity*  
 Is aymed at, and wished, it is plaine.  
 For, what above all oth[er] things wee wish,  
 That thinge as *goodnes* principall we count.  
 But *goodnes* cheife, to be *beatitude*  
 60 Before wee have recounted and defined  
 Wherefore above the rest what one requireth,  
 That counting *happines* he most desireth.<sup>7</sup> /  
 Before thine eies the forme of happie state  
 In some sort have I sett to be beheld  
 65 Namely *wealth*, *honour*, *maiestie*, *glory*,  
 And pleasures w<sup>ch</sup> the *Epicurean* sect  
 Solely considering, by consequence  
*Pleasure* to be cheife *good*, did rashly deeme.  
 Because the other all into the mynd  
 70 *Pleasure* to yeild doth manifestlie seeme. /  
 But to mans drifts I now againe retourne,<sup>8</sup>

<sup>5</sup> wife] "e" deleted after "w" MS

<sup>6</sup> desired] "o" deleted after "i" MS

<sup>7</sup> desiereth] "o" deleted after "i" MS

<sup>8</sup> retourne,] retourne. MS

- Whose mynds affection, thoughe, the memory  
Obscured be, doth wish *good* principall.  
But as a drunkard doth not knowe w<sup>ch</sup> way [20 v]  
75 Hom to his howse he maye him selfe conuaye. /  
So doth those err who seke sufficiency?  
Doubtles to happie state no other thinge  
Can more availle then plenty of all *good*  
Not wanttinge other helpes, but for it selfe.  
80 Having enoughe. Either do such men err  
Who iudge what thinge is best, deserveth most  
W<sup>th</sup> reverence to be saluted? No. /  
Nor can it be a base and abiect thinge  
W<sup>ch</sup> to enioy most mortall men aspire. /  
85 And is not power to be counted *good*?  
What els? Can it be weak and without power  
W<sup>ch</sup> more in worth,<sup>9</sup> then all beside, we count. /  
Is glorious name to be as nothing thought?  
But questionles what is most p[re]cious  
90 Wee must esteeme to be most glorious.  
What shall I say that true *beatitude*  
Is neither pensive nor subiect to greife.  
For in least things man seeketh to enioy  
Unto the mynd what is delightful most. /  
95 These are the things w<sup>ch</sup> men require to gaine  
Who for these causes ardentlie desire  
*Riches, Renowne, Realmes, glory, and delight.*<sup>10</sup>  
Because herby they thinke they maye attaine  
*Abundance, Honour, Puissance, fame, and ioye*  
100 Then it is *good* w<sup>ch</sup> men by divers meanes  
So much do covet, wherein see the force  
Of *nature*. Though mens Iudgments div[ers] be,  
In choice of *goodnes* end yet all agree. /

*Meter 2 • /*

*My muse in sonnet meaneth to declare  
What reines of rule Nature in things ordeyned,  
And in what order all by her conteyned*

<sup>9</sup> worth] wealth deleted with worth inserted above

<sup>10</sup> delight] second Renowne deleted with delight inserted above



*United w<sup>th</sup> stronge chaine unchanged are. /*

- 5 *Though lyons lye in chaines receiuinge meate  
From keepers handes, whose stripes he often beareth,  
Yet keeper first w<sup>th</sup> bloody tooth he teareth  
Burstinge his boundes by Natures raging heate. /*

- 10 *The chirpinge birde w<sup>ch</sup> singes in height of tree, 21 [r]  
Contain'd<sup>11</sup> in cage, and kept w<sup>th</sup> keepers care,  
Allthoug with foode most delicate she fare,<sup>12</sup>  
Preferreth wonted woodes, and Liberty.*

- 15 *The top of sturdy plants bended w<sup>th</sup> strength,  
When hould you leave, it selfe upright will raise:  
Phœbus doth dip his beames in westerne Seas,  
Yet under earth returnes to East at length. /*

- 20 *All things reioyce in Natures order sure,  
All thinges on courses certaine do depend:  
And do delight, to come to proper end,  
Whereby the world doth constantly endure. /*

*Prose 3 · /*

- And you, o earthlie creatures, in some sort  
Imperfectlie of yo[ur] begin[n]inge dreame:  
Also yo[ur] end *felicitie*, in parte  
Allthoughe not plainly, you conceive and see. /  
5 And thither you by *naturall* instinct  
Are caried, but blind *error* manifould  
From thence seduceth unto vanities. /  
For marke if by such meanes as men account  
Their mynd to true beatitude can mount.  
10 For if y<sup>e</sup> *mony honour* or the rest  
That no *good thinge* be wantinge, can performe,  
Some man I also grant may by these meanes  
To happie state attaine. But for as much  
As these be neither to effect

<sup>11</sup> *Contain'd*] *Containd* MS

<sup>12</sup> *fare*] "e" deleted after "f" MS



- 15      What they do promise, and much *good* do want  
       Is not therein vaine shewe of happines. /  
       I first of you, who late in wealth did flowe,  
       Do this demand, if in yo[ur] riches store  
       Vexac[i]ons manifould you have not had  
 20      W<sup>ch</sup> by some iniuries yo[ur] mynd made sad? /  
       *Bo*: Doubtles said I, I cannot call to mynd  
       That ever I remained long so free  
       But y<sup>t</sup> mishaps still crossing did me vex.  
       *Ph*: Was not the cause said *shee*, y<sup>t</sup> you did want  
 25      Such neceßaries as you would enioye?  
       Or els because to use some thing as neare  
       W<sup>ch</sup> you would gladly have been furth[er] of?                      [21 v]  
       *Bo*: Yes verilie, said I. *P*: Then of the one  
       The p[re]sence you, said *she*, desired,<sup>13</sup> and  
 30      The oth[er]s absence. *B*: I confesse, said I.<sup>14</sup>  
       *P*: And doth not man that want w<sup>ch</sup> *he* doth wish?  
       *B*: The same hee needs must want (then answered I)  
       *P*: Now can such men who want to serve thire tournes  
       Sufficieny be thought to harbour? *B*: No. /  
 35      *P*: You then quoth *she*, in wealth this want sustain'd.  
       *B*: What then? said I. *P*: Then riches cannot make  
       A man to have enough, and not to want,  
       W<sup>ch</sup> thinge to promise unto man they seeme.  
       This also cheiflie may observed bee,  
 40      That *nature* gave not money force to save it  
       But they perforce may lose the same who have it.  
       *B*: I grant said I. *P*: Why should you not this graunt  
       Sith daylie stronger men the same do take  
       W<sup>th</sup> violence from others of lesse might?  
 45      For whence ariseth pleadings in the lawe,  
       And plaintiffs bills, but that they may recover  
       Mony by force or fraude from them purloyn'd? /  
       *B*: Most true, said I. *P*: Then man externall ayde  
       To save his substance, w<sup>ch</sup> he hath, doth want.  
 50      *B*: Who can deny the same? *P*: But others helpe

<sup>13</sup> desired] "o" deleted after "i" MS

<sup>14</sup> I.] I, MS

- He had not needed but for monyes cause  
 W<sup>ch</sup> he enioyed, w<sup>ch</sup> els he might have lost.  
 B: No doubt said I. P: The case<sup>15</sup> then altered is,  
 For wealth w<sup>ch</sup> sem'd in nothing to be skant,  
 55 Needinge externall ayde, is still in want. /  
 But by what means can wealth yo[ur] wants expell?  
 For do not wealthy men hunger sustaine?  
 Are they not subiect unto thirst? Doth not  
 The winters frostie season rich men nipe?  
 60 But you will answer, that these wealthy men  
 Have where w<sup>th</sup> hunger, thirst, and cold t'expell:  
 Hereby I graunt their want may be releived,  
 But cannot so by them be quit removed.  
 For if by wealth be waylinge wants supplied,  
 65 Want still remaineth to be satisfied. /  
 I cease to shoue y' smale sufficeth *nature*,  
 But nothing can suffice the covetous.<sup>16</sup> /  
 Wherefore if riches cannot wants remove:  
 And if they want do cause, I marvaile much  
 70 Why men do place sufficcencye in such? 22 [r]

*Met: 3 ·*

- Though rich men flowe*  
*In surginge streames of gould,*  
*Yet nigardes thirsty still,*  
*Will never knowe*  
 5 *Themselves<sup>17</sup> ynough to hould,*  
*Their gredy want to fill. /*

- Though chaines abound*  
*Brought from the Indies shore,*  
*Of pearle and pretious stone,*  
 10 *Though he much ground*  
*With hundred oxen store*  
*Doth plough, yet will he grone:*

<sup>15</sup> case] "u" deleted after "a" MS

<sup>16</sup> covetous] letter deleted after "t" MS

<sup>17</sup> Themselves] selves inserted above with caret

And carkinge<sup>o</sup> care  
 Such men will never leave  
 15 While as they be alive:  
 Nor death will spare  
 Them wholly to bereave,  
 And them of goods deprive.

Prose 4 · /

B: But dignities to whom they shall befall  
 They make such worthy to be honoured. /  
 P: Hath magistracy might to make mans mynd  
 Abound in virtue, and abandon vice?  
 5 Doubtles it doth not evils put to flight  
 But rath[er] causeth vice it selfe to showe. /  
 From whence it is y<sup>t</sup> wee do oft disdaine  
 That wicked men in highest places raigne.  
 ffor w<sup>ch</sup>, *Catullus* calleth *Nonius*,  
 10 Sitting in iudgment seat, *Ill humors heape*. /  
 Do you not see what shame to wicked men  
 By honour com[m]eth? Whose unworthines<sup>18</sup>  
 Would lesse appeare, if in lowe state they were. /  
 And wouldest<sup>19</sup> thou for any dangers yeild  
 15 W<sup>th</sup> *Decoratus* for to rule the state,  
 When thou in him didst plaine perceive a mynd  
 Of most base *Sycophants*, and pickthanke<sup>o</sup> vile?  
 Wee maye not iudge by reason of highe place  
 Those can deserve *Renowne*, whom wee esteeme [22 v]  
 20 Unworthie of such place: but if you see  
 W<sup>th</sup> wisdom any man to be endowed  
 Unworthie will you iudge him of *renowne*?  
 Or of his wisdom w<sup>ch</sup> he hath? B: Not so.  
 For honour doth in vertue proper rest,  
 25 W<sup>ch</sup> she imparts to her associats,  
 W<sup>ch</sup> hono[urs] populer, cannot effect,  
 Wherefore they want the worth of *dignity*. /  
 Wherein this further may observed be.  
 For if a man be so much more abiect,

<sup>18</sup> unworthines] un inserted above with caret

<sup>19</sup> wouldest] "e" inserted above with caret

- 30 By how much more he is of men contemn'd:  
 Sith royall place cannot make reverend,  
 It rather wicked men more vile doth make,  
 In y<sup>t</sup> to many it doth showe their vice.  
 But not for nought for wicked men restore
- 35 Againe like payment unto *dignities*,  
 Whom they by vile contagion do pollute. /  
 And y<sup>t</sup> thou maist perceive that *honour* true  
 By such vaine shadowes of a worthie place  
 Cannot atchived be, I argue thus:
- 40 If any executinge *dignities*  
 In cuntreys barbarous perhaps arive,  
 Will *hono<sup>r</sup>* past, strangers at all procure  
 W<sup>th</sup> reverence such men to entertaine?  
 Surely if *hono[urs]* were to *dignities*
- 45 Guifts naturall, then in no cuntry strange  
 To execute their office would they cease. /  
 As fire in every coast endureth hoate. /  
 But sith in them this is no proper force  
 But mans opinion false supporteth it:
- 50 Before such men to banish they will seeme  
 Who do not them as *dignities* esteeme. /  
 But this I spoke concerninge cuntreys strange. /  
 Now are they allwayes permanent w<sup>th</sup> those  
 Who do inhabit in the selfe same land?
- 55 The *Pretors* office lately was of *might*,  
 Only the name now vainely doth remain. /  
 The *Senators* estate is tedious toil. /  
 Yf any heretofore would oversee  
 The peoples graine, such man was counted greate.
- 60 Now, then y<sup>t</sup> office, what is thought more base?  
 For, as wee said before, what inwardly  
 Hath no *renowne*, receyveth worthines  
 Or looseth it by mans opinion. /  
 Yf *honours* then cannot men worthy make,
- 65 If they wax vile, by means of bad mens vice,  
 If they in tract of tyme their worth forsake,  
 If cuntreys strange esteeme them of no price,  
     What beauty then therin can mans mynd move,  
     Much lesse, before all, can deserve yo[ur] love. /



## Meter 4 •

Though Nero proud in prodigall excesse  
 Himselfe in Tyrian silke and gemmes did dresse,  
 Yet he most hatefull lived unto all  
 To Senators base dignities of late  
 5 He did impart. Then honour from a state  
 So abiect, who can truly happie call.

## Prose 5 /

B: But cannot *Kingdomes* and the countenance  
 Of kings effect *puissaunce* absolute?  
 Why not? Wheras their endles happines  
 Constant w<sup>th</sup>out chaunge is conserved firme.  
 5 P: But auntient age examples many yeild  
 And later tymes wherin we live, declare  
 That *Kinges* felicitie inconstantly  
 Into extreame calamatie doth change.  
 O vaine is *puissaunce*, w<sup>ch</sup> is unable  
 10 So much as the owne state to fortifie. /  
 Yf *kingdomes* might were cause of *happines*  
 Yf it on any part imperfect stand,  
 Would not such want diminish *happines*  
 Inferringe miserie? But yet although  
 15 *Kingdomes* terrestriall extend full far:  
 Cuntreys unconquered many remain  
 Over the w<sup>ch</sup> no severall *Kinge* can raigene.  
 Now on what part *Kinges* rule is lymited  
 On y<sup>t</sup> part impotencie entereth  
 20 W<sup>ch</sup> curbinge their might doth them wretched make,  
 Deprivinge them of y<sup>t</sup>, w<sup>ch</sup> happie makes. /  
 Then in regard hereof *Kings* must possesse  
 A greater part of woe than *happines*. /  
 A *Tyrant* havinge found in princely state  
 25 Dangers to lurke resembled *Kingdomes* feare  
 By hanginge of a sword above ones heade. /  
 What *maiestie* is this y<sup>t</sup> cannot purge  
 Such biting cares nor stings of feare avoyde?<sup>20</sup>

---

<sup>20</sup> avoyde] over-written in dark ink



- Doubtles they wish but cannot live secure:  
 30 And yet to boast of *might* they do not cease.  
 Dost thou him mightie iudge, whom souldiers ayde  
 Environeth[,] who whom he makes afraide [23 v]  
 He feareth more him selfe whose strength dost stand  
 Not in him selfe but in his servants hand?<sup>21</sup>  
 35 What should I say of princes *favourits*  
 Sith *Kingdoms* imbecillitie<sup>22</sup> I shoue?  
 These sometyme fall in kings prosperitie:  
 And vanish sometyme if the *kinge* do fail.  
*Nero* constrained *Seneca* his freind  
 40 And *maister* to elect what *death* he would. /  
*Anthonius* did obtrude *Papinian*  
 Mightie in court long tyme to souldie<sup>rs</sup> sword.  
 Both<sup>23</sup> these did wish their highe place to renounce  
 Wherof grave *Seneca* to yeild his goods  
 45 Wholely to *Neros* will did iudge it best,  
 That he might spend his tyme in quiet ease. /  
 But whilst the greatnes of these *Tyrants* power  
 The slippery state of them did ruinate,  
 Neither effected y<sup>t</sup> w<sup>ch</sup> both<sup>24</sup> they sought.  
 50 What *might* is then w<sup>ch</sup> they y<sup>t</sup> have do feare?  
 W<sup>ch</sup> when you wish to have you are not safe,  
 And when you wish to leave you cannot shune.  
 Are freinds a garrison whom vertues lincke  
 Hath not procured unto thee but chance?  
 55 But whom prosperitie hath made thy freind,  
 Successe unprosperous will make thy foe.  
 What pestilence will then more dreadfull be,  
 Then will be thyne familiar enymie? /

Meter 5 · /

Who so true might would finde  
 Must tame his lofty mynd.

<sup>21</sup> hand?}] hand. MS

<sup>22</sup> imbecillitie] ti inserted above with caret

<sup>23</sup> both] "o" deleted after "o" MS

<sup>24</sup> both] "o" deleted after "o" MS

*No lusts his thoughts must blind*

*Or hould in awe*

5 *For though both<sup>25</sup> Indy land*

*And furthest Thule stand*

*Subdued by thy hand*

*And feare thy lawe*

*Yet that no might can be*

10 *Which cannot cause to fly*

*Sharpe cares and misery*

*Which him do gnawe.*

*Prose 6 · /*

How false is glory often and how vile?

Wherof *Tragedian* iustlie doth exclaime:

O glory, glory, to a thowsand men

*Nothinge else made but vaine wind in the eare. /*

5 *ffore many men have falslie forged fame*

From vaine opinion of the vulgar sort

More shamefull, then w<sup>ch</sup> thing, what may be thought? 24 [r]

For who untrulie have a famous name

Needs must they blush at false reporte of fame. /

10 W<sup>ch</sup> if by iust desert it were attained

Can *fame* auale to wise mens conscience?

Who measure not their goods by peoples voice,

But by their consciencies uprightnes.

But if to blaze o[ur] name be glorious,

15 Then not to sprede the same is odious.

But sith (as I before declared have),

Their needs must be full many *Nations*

Wherto the fame of one man cannot fly,

It chaunceth y<sup>t</sup> whom you iudge glorious,

20 In greatest part of earth shall be obscure. /

Moreover in such *fame* of common sort

I cannot see what can deserve *renowne*.

W<sup>ch</sup> neither doth proceed to iudgement sound

Nor ever permanent to rest is found. /

25 Further how vaine and fraile is *noblenes*,

Of birth, who cannot see? W<sup>ch</sup> if to *fame*

<sup>25</sup> both] "o" deleted after "o" MS

- It be referred, it is not thire owne  
 For this, *nobilitie* doth seeme to be:  
 A praise from parents merit w<sup>ch</sup> proceeds. /  
 30 Now if y<sup>t</sup> praise makes noble, then such are,  
 To whom such praise is due, noble alone.  
 Wherefore yf in thy selfe be nothinge p[re]cious,  
 Anothers worth can never make thee glorious. /  
 Yf any good be in *nobilitie*,  
 35 It is in y<sup>t</sup> on them necessity  
     Imposed is, y<sup>t</sup> they should not digresse  
     From *vertue* of thir parents *noblenes*. /

*Meter 6 · /*

- All humane kind both<sup>26</sup> great and small*  
*Ariseth from a like estate:*  
*For why? One father is of all*  
*Only directinge all by fate,*  
 5      *He gave to Phœbus beames full bright,*  
     *To mone he gave<sup>27</sup> her hornelike light.*

- He granted man on earth t'abide,*  
*He granted starres to rest in sky:*  
*The soule in body he did hide*  
 10      *Which did descend from heavens highe*  
     *Wherefore full honourable seede*  
     *All mortall men at first did brede. /*

- Why then boast you of noble race?*  
*If you would duly call to mynd,*  
 15      *You all were made by divine grace,*  
     *No man doth grow out of his kind,*  
     *But he which doth vile vice embrace,*  
     *Wherby he doth his birth deface. /*

[24 v]

*Prose 7 · /*

What shall I say of bodies pleasure vaine?  
 Desire wherof is full of gnawinge care:

<sup>26</sup> both] "o" deleted after "o" MS

<sup>27</sup> he gave] inserted above with caret

- And whose satietie<sup>28</sup> repentence brings. /  
 What great deseases and what griping greifs  
 5 Unto the body pleasures do procure,  
 As fruit and punishment for life impure?  
 Whose motions first what sweete delight it hath  
 I do not knowe, but *he* shall understand,  
 Who will his passions past againe remember,  
 10 That sops of sorrow pleasures end doth render.  
 Who if they can make man full fortunate,  
 No cause why beasts should not be happie thought,  
 Whose whole intent is bodies lust to fill.  
 Pleasure of wife and children honest is,  
 15 Yet is it said somewhat unnaturall,  
 Y<sup>t</sup> some as torments have their children found.  
 Wherof how gnawinge is mans whole estate  
 I neede not shoue to you, who proved have  
 The same, and who remaine in hevines.  
 20 Where in the speach of my *Euripides*  
     I do allow, who thought it happie *state*,  
     By childrens want to be unfortunate.

*Meter · 7 ·*

*Vaine pleasures all in generall  
 These harmes do bring,  
 Who them enioy, they him anoy  
 Much like bees stinge. /*

- 5 *Pleasure doth fly so sone as she  
     Hath hony left:  
 With sowrest smart, peircinge mans hart  
     Of ioy bereft.*

*Prose · 8 · /*

Wherefore no doubt but to<sup>29</sup> *beatitude*  
 These foresaid waies are pathes erroneous,<sup>30</sup>  
 Nor these can bringe you whither they make shoue

<sup>28</sup> satietie] felicitie deleted with satietie inserted above

<sup>29</sup> to] be deleted after to MS

<sup>30</sup> erroneous] "o" inserted above with caret after "e"



- But now I will most breiflie demonstrate  
 5 W<sup>th</sup> what enormities they wrapped are.  
 ffor what? To heape up riches will you<sup>31</sup> strive?  
 But you must take it from the owner then.  
 Would you excell in noble dignities?  
 But you must bowe unto the giver then.  
 10 And who so will excell in hono[urs] place  
 By begginge of the same becometh base.  
 Would you wish might? Subiect to vile deceipts  
 And treacheries of *Subiects* thine thou art. 25 [r]  
 Require you *glory*?<sup>32</sup> But by great attempts  
 15 Distracted, you to live secure shall cease. /  
 Would you yo[ur] daies in pleasure spend secure?  
 But who will not disdaine and cast away  
 His bodies service vilest lump of clay.  
 Concerning such who bodies *goodes* prefer,  
 20 Of slender and of fraile estate they boast.  
 For *Elephantes* in stature, *Bulls* in strength,  
*Tygers* in swiftnes can you overmatch?  
 Behould the *heavenes hugenes* fixed frame  
 And swift celeritie, then cease at length  
 25 Terrestriall abiect things so to admire. /  
*Heavens* externall *beauty* not so much  
 Deserveth admiration, as in y<sup>t</sup>  
 By reasons rule directed firme they are.  
 Brightnes of beauty passeth swift away  
 30 More fugitive then are the fragrant flowers.  
 But if so be (as *Aristotle* saith)  
 Mens eies were sharpe, as *Lynces* eies, to peirce  
 Into all obiects, would not seemely shape  
 Of *Alcibiades* his outward showe,  
 35 Percing into his entralls, foule appeare?  
 Wherefore not *nature*, but mans eies defect  
 To cause, whie man doth seeme so beautifull. /  
 Well, well, yo[ur] bodies *goodes* of price esteeme.  
 Yet knowe y<sup>t</sup> tertian ague<sup>o</sup> can dissolve  
 40 Blossomes of beauty w<sup>ch</sup> you much admire. /

<sup>31</sup> you] seeke *deleted after you MS*

<sup>32</sup> glory?] Subiect *deleted after glory? MS*



Of all w<sup>ch</sup> things I may in breife conclude,  
 That these w<sup>ch</sup> yeild no good as they do seeme  
 Nor perfect are by iust concourse of goodes,  
 They neither serve as pathes to happie state:  
 45 Nor are a force to make you fortunate. /

## Meter 8 · /

*Alas how ignorance doth sely<sup>o</sup> man seduce!*  
*No Gould you seek from trees, nor gemmes from vines you crave,*  
*Your nets on hills you cast not fish thence to produce,*  
*Nor on the Tyrrhen Sea you seeke not goates to have.<sup>33</sup>*  
 5 *The gredy gulphes in serginge Seas mankind hath found,*  
*Also what streames with pearle, or fish for purple<sup>34</sup> flow:*  
*Where tender fish for meate, or Echins<sup>o</sup> sharpe abound,*  
*But where true good consisteth w<sup>ch</sup> you seeke to know,*  
 10 *You blinded men are furthest of to see and find,*  
*Who search under the earth, for that w<sup>ch</sup> raignes in skies.*  
*What shall I wish beseeminge such a folish mynd,*  
*But this, let them hunt after wealth, and dignities,*  
*And after that false goods they prove w<sup>th</sup> trial sowre,*  
*Then may they understand true goods unfained power. / [25 v]*

## Prose 9 · /

Thus farr to have depainted forth the forme  
 As false felicitie, this may suffice.  
 Marking my method, w<sup>ch</sup> if you behould  
 True good I must by order now unfould. /  
 5 B. I see, said I, wee neith[er] can obtain  
 By *wealth, abundance*, nor by *Kingdoms might*:  
 Nor *honour*, by *highe place*, nor true *renowne*  
 By *fame* wee gaine, nor *ioy*, by *vaine delight*. /  
 P. Do you the cause hereof not understand?  
 10 B: I seeme as in a glasse these things to knowe. /  
 P: Doubtles the reason is in readines.  
 For what is simple and in *nature* one,  
 Error of men the same doth separate,  
 Transferringe it from true and perfect good

<sup>33</sup> have] over-written in dark ink

<sup>34</sup> purple] "r" inserted above with caret

- 15 To seeming *showes*, and to imperfect things.  
 Dost thou suppose y<sup>t</sup> what doth nothinge want  
 Is void of powerfull might? *Bo*: No sure, said I.  
*P*. Rightlie thou saiest, for if y<sup>t</sup> any thinge  
 Be weake in force, it needeth elswher ayde. /
- 20 *B*: Its true, said I. *P*. Then is the *nature* one  
 Of wealth sufficiencye and princelie power. /  
*B*: It seemeth so. *P*. And dost thou thinke such state  
 Unworthie is, or rath[er] worthie most  
 To be esteemed cheife in reverence.
- 25 *B*: The dignitie therof wee must confess.  
*P*. Then let us add moreover *Reverence*  
 To this sufficiens and princely power  
 That all as one wee may account these three.  
*B*: Wee must if to the truth wee will agree.
- 30 *Ph*: What then, said *shee*, do you esteeme this base  
 Or els to be a thinge most glorious?  
 But marke what you have granted not to want,  
 And to be most of might and worthiest  
 Of *honours highe*, you may not y<sup>t</sup> deprive
- 35 Of *glories crowne*, as though it had defect,  
 Or y<sup>t</sup> in any sort it were abiect. /  
*B*: I cannot but confesse the same to be  
 Most glorious. *P*. Then must wee needs confesse  
*Glory* to be all one w<sup>th</sup> th'oth[er] three.
- 40 *B*: That followeth well, said I. *P*: Then must you grant  
 Y<sup>t</sup> what requireth no externall ayde,  
 W<sup>ch</sup> is of might all things to bringe to passe,  
 W<sup>ch</sup> is renowned and most reverend  
 The same to rest in ioyfull pleasant state.
- 45 *B*: I cannot see how unto such a good 26 [r]  
 Anguish at all can any way ascend.  
 Then sith yo[ur] former proufs appeared plaine,  
 In ioyfullnes the same must needs remaine. /  
*P*. And this will follow also from those proufs
- 50 That names of *Plenty*, *might renowned fame*  
*Honour and pleasure* are distinguished:  
 But yet in substance these do all agree.  
*B*: Most true, said I. *P*. This therefore, w<sup>ch</sup> is one  
 By *nature* simple, humaine ignorance

- 55      Devided hath, and whilst he would inioy  
         A part of y<sup>t</sup> w<sup>ch</sup> cannot parted stand,  
         Man neith[er] doth inioy therof a part  
         Nor hath the whole from whom he doth depart. /  
         *B:* Wherin said I do men true *good* deuide?
- 60      *P.* Who so requireth wealth, said *she*, his want  
         For to abandon aymeth not at power,  
         But wisheth rath[er] to remaine obscure  
         Who also many pleasures naturall  
         W<sup>th</sup>draweth lest the wealth he got he lose.
- 65      Hereby he cannot gaine sufficiency  
         Who wanteth *might*, whom grevances do vex,  
         Whom basenes and obscuritie doth hide.  
         Now he y<sup>t</sup> *might* only in price doth hould  
         *Riches* doth spend, and pleasure doth despice,
- 70      Nor *honour* wantinge *might*, nor *fame* doth weighe,  
         But yet how many helps him faile you see.  
         For oft he necessities so much wants  
         Y<sup>t</sup> he w<sup>th</sup> cares is crossed manifold  
         W<sup>ch</sup> when *he* cannot from his hart expell
- 75      Of *might* he is deprived by y<sup>t</sup> meanes.  
         W<sup>ch</sup> he above all things esteemed most.  
         Concerning *honours*, *glory*, and *delight*,  
         In argument the same we may conclude.  
         For whereas these are one, whoso some one
- 80      Of these alone w<sup>th</sup>out the rest requireth  
         Obtaineth not y<sup>t</sup> one w<sup>ch</sup> he desireth.<sup>35</sup>  
         *B.* What then, said I? *P.* Yf any man to have  
         These alltogether doth at once desire  
         The supream *good* he wisheth to inioy
- 85      But can he find the same in these vaine shoves  
         Whom I demonstrate not to be of force  
         For to effect what they do promise men.  
         *B.* No by no meanes, said I. *P.* Therefore in these  
         W<sup>ch</sup> seeme one only part of happines
- 90      For to afford, we may not goe about  
         *Beatitude* to find. *B.* This thing I grant  
         And nothinge can, then this, more true be spoke.

[26 v]

<sup>35</sup> desireth] "o" deleted after "i" MS

- P. The forme, said *she*, of seeming happines  
 And causes also of the same you heare:  
 95 Now turn thy sight of mynd contrariwise  
*True happines* w<sup>ch</sup> I thee promised  
 To teach, thou also shalt now understand.  
 B: This thinge, said I, the blind may clearly see  
 And you the same before declared have  
 100 Wher you the seeminge causes pointed at. /  
 For y<sup>t</sup> is true and perfect happines,  
 (Unles I be deceived) w<sup>ch</sup> doth make  
 A man sufficient in him selfe to be,  
*Mighty, and reverend, and glorious,*  
 105 And w<sup>th</sup> *sweete pleasures* ioy replenished.  
 And y<sup>t</sup> you may perceive I these things marke  
 Attentivelie in *mynd* I understand  
 That what can any one of these afford,  
 Because these all are one, the same must be  
 110 W<sup>th</sup>out all doubt *compleate felicitie*.  
 P. O foster child happie herein thou art  
 Yf hereunto one thinge annexed be.  
 B. What thinge, said I? P. Wheth[er] do you suppose  
 In mortall and frayle things is any state  
 115 Y<sup>t</sup> may to such *beatitude* aspire.  
 B: No verilie I thinke and this is plaine  
 Proved by you y<sup>t</sup> more to add were vaine.  
 P. The *Image* of *true good* unto mankind  
 Or els *imperfect good* these seeme to yeild,  
 120 But true and perfect *goodnes* cannot give. /  
 B: This thing I graunt, said I, w<sup>th</sup> full assent.  
 P. Then for so much as you have understood  
 What true *good* is and what *beatitude*  
 Doth counterfeite, it doth remaine y<sup>t</sup> you  
 125 Now understand the way and meanes whereby  
 You may true *happines* attaine unto.  
 B: This is the thinge w<sup>ch</sup> I most ardentlie  
 Have longe expected to be by you taught.  
 P. But sith (as *Plato* in *Timæo* saith)  
 130 In smallest things *Gods ayde* we must implore  
 What thinke you fittest herein to be done  
 That we to finde the seate of supream *good*



May worthie be. B: Wee ought to invoke  
 The father of all things, whom if wee passe  
 135 Then no begining can be founded stronge  
*Ph:* Well said, quoth *she*, and therew<sup>th</sup> all *she* singe. /

Meter 9 • /

27 ·[r]

O thou who governest the world w<sup>th</sup> endles reason,  
 Who art creator of the earth and azur'd skie,  
 Who dost commande tymes motions to succede in season,  
 Who art immoveable yet movest all from highe:

5 Whom no externall causes could constraine to try  
 The worke of worldes creation first to undertake,  
 But thy internall goodnes love the same did make.

All thinges thou dost ordaine like supreme paterns frame  
 Worldes seemely shape in mynd thou beautifull didst lay,  
 10 Creatinge it in Image like unto the same,  
 Perfect all parts commaundinge constantly to stay.  
 Thou Elements proportions measuringe dost waighe,  
 That cold with heate and dry with moist keepe harmony,  
 Lest heavy earth descend, or fire should mount more highe.

15 Heavens Intelligence thou in the middle knittinge,  
 Containinge triple nature, movinge all below  
 Thou dost resolve, directinge it by sphæres befittinge,  
 Who when two<sup>36</sup> waies his motions seperated goe,  
 Againe it moveth inwardly itself to knowe,  
 20 And searcheth out thy hidden nature most profound,  
 And with like understandinge moveth heavens rounde. /

Immortall soules of men alike didst create,  
 And thinges inferior their life from thee they have:  
 Who placinge soules of men in earth and heavens state,  
 25 In mercy callinge them to thee thou dost them save,  
 By thy abundant love, which to all essence gave. /  
 O father graunt our mindes may now ascend to thee,  
 Fountaine of supreme good vouchsafe wee cleare may see. /

<sup>36</sup> two] tow MS



30 *Vouchsafe when light by us is found embrace wee maye*  
*With evident myndes sight at large thy goodnes deare:*  
*Disperse the clustred cloudes and drosse of earthly clay,*  
*And us with light illuminate, for thou art cleare.*  
*Tranquillity to good men thou dost cause t'apeare,*  
 35 *Who art the end, begininge, director, and guide,*  
*Our Captaine, and our path, our home, where we should byde. /*

*Prose 10 /*

Because of *good imperfect*, and the forme  
 Of perfect good, thou hast before beheld,  
 Now must I shewe wherein this p[er]fect state  
 Of *right beatitude* consists, I iudge,  
 5 And first herein I ought to search, I thinke,  
 Whether such good as you defined have  
 In *nature* may be founde, lest *shadowes vaine* [27 v]  
 From truth therof o[ur] daizeled myndes detaine.  
 That such good is existent no man doubts  
 10 And that it is of all *good* things the springe. /  
 For what imperfect named is, is said  
 To be imperfect in regard it doth  
 From y<sup>t</sup> w<sup>ch</sup> hath perfection disagree. /  
 From whence it is y<sup>t</sup> if in any find  
 15 Imperfect any thinge shall seeme to be,  
 In y<sup>t</sup> kind perfect somethinge needs must be.  
 For take away perfection who can see  
 Imperfectnes in any kind to be?  
 ffor *nature* neither did begininge take  
 20 From things of weakest worth unfinished,  
 But *shee* procedinge from things absolute  
 Unto these last and weakest works declines.  
 Now if, as I before declared have,  
*Felicitie* imperfect in things fraile  
 25 Consisteth, then it seemeth questionles  
 There also is a perfect happines. /  
*B:* Most true, said I, these reasons yo[urs] conclude.  
*P:* Now where this good remayneth gather thus:  
 That *God* of all things is the *sovereigne good*  
 30 Common consent of all men doth approve.  
 For sith then *God* noe better thinge maye be

- Who doubteth that is *good* y<sup>t</sup> passeth all.  
 Now reason verifies *God* to be *good*,  
 Y<sup>t</sup> perfect state of *good* in him doth rest.  
 35 For otherwise he were not cheife of all.  
 For perfect *good* elsewhere more excellent,  
 And far more auncient then he would seeme.  
 ffor all things perfect extant were before  
 Imperfect things. Wherefore lest reason should  
 40 W<sup>th</sup>out fitt object infinit extend  
 That *supreme God* w<sup>th</sup> *perfect supreme good*  
 Is most replenished we must confesse.  
 Now perfect *good* is *true beatitude*,  
 In supreme *God* therefore it must consist. /  
 45 B: This thinge I understande, said I, nor cause  
 To contradict these principles I see.  
 P. But marke I praie you how religiouslie  
 And soundly you can prove that *highest God*  
 Doth most of all abound w<sup>th</sup> *highest good*. /  
 50 Bo: How is this prov'd?<sup>37</sup> said I. Ph: Do not suppose  
 This father of all things received hath  
 This cheifest *good* wherew<sup>th</sup> he doth abound  
 From any cause externall, or to have  
 The same in nature as a bare possession  
 55 In substance dive<sup>rs</sup> from his *deitie*<sup>38</sup>: 28 [r]  
 For if you iudge it came from other meanes,  
 That thing w<sup>ch</sup> gave it were more excellent  
 Then y<sup>t</sup> w<sup>ch</sup> needed to receive the same. /  
 But not w<sup>th</sup>out greate reason wee confesse,  
 60 All things to *God* give place in worthines. /  
 Now if by *nature* this in him consist,  
 But yet by reason is distinguished:  
 When as wee speake of what is soveraigne,  
 Let man imagine who in one hath linckt  
 65 These two w<sup>ch</sup> are by *nature* things distinct. /  
 Lastlie, what thinge is dive<sup>rs</sup> from the rest,  
 It is not y<sup>t</sup> from w<sup>ch</sup> it dive<sup>rs</sup> is:  
 Wherefore what thinge by *nature* is distinct,

<sup>37</sup> prov'd] "e" deleted after "v" with apostrophe inserted above

<sup>38</sup> deitie] e over-written in dark ink

- From cheifest good, cheif good that cannot be.<sup>39</sup>  
 70 W<sup>ch</sup> to impute to *God* most heynous were,  
 More excellent then whom it may appeare?  
 ffor doubtles nothings may more worthie be  
 By *natures* force, then his begininge was:  
 Wherefore, what is *originall* of all,  
 75 I may conclude in essence it must be  
 The supreme *good*. *B.* And not unworthily.<sup>40</sup>  
*P.* But supreme *good* (you graunt) is *happines*.  
*B.* I grant it is. *P.* Then must you also grant  
*Y<sup>r</sup> good alone is cheif felicitie*.  
 80 *B.* Yo[ur] p[re]misses I cannot well deny  
 Whose consequence most plaine produced is.  
*P.* Marke well how hence, more firmly this I prove:  
*Y<sup>r</sup> two cheif goodes w<sup>ch</sup> are distinguished*  
 Cannot together stand. For sure it is  
 85 Distinct *good* things cannot be all as one:  
 And therefore neither can be absolute:  
 Sith one is wantinge to supplie the rest.  
 Now it is certaine what imperfect is  
 Cannot be said to be the supreme *good*. /  
 90 Then in no wise those good things diue<sup>rs</sup> are  
 W<sup>ch</sup> are supreme. But I have shew'd before  
*Felicitie and God* are cheifest *good*:  
 Wherefore all one coheareth *cheife felicitie*  
 In essens w<sup>th</sup> the *eternall diety*.  
 95 *B.* Nothings more true, or more in reason sound,  
 Or more beseeming *God*, we may conclude.  
*P.* Moreover as *Geometricians* use  
 In demonst[rac]i[on] of their principles  
 Some consequence from thence for to infer,  
 100 A *corollarie* so will I thee give. /  
 Because men be by gaininge *happines*  
 Blessed, and blessednes is very *deity*,  
 By gettinge godlines we blessed be. /  
 Now as by gaininge iustice, men are iust,

[28 v]

<sup>39</sup> From cheifest . . . cannot be] *interlineated*<sup>40</sup> unworthily] *un inserted above with caret*

- 105 By havinge wisdome men are counted wise  
 So gaininge *godlines* doth make men *Gods*.  
 Then every blessed man<sup>41</sup> is as a *God*  
 For thoughe by *nature* *God* but one can be,  
 Yet many may pertake the *deitie*.
- 110 *Bo*: Whether a consequent or *corollarie*  
 You call this speach it is most p[re]cious.  
*P*. Yea nothinge can more worthie be then this  
 W<sup>ch</sup> reason biddeth hereunto to ioynе.  
*B*. What is that thinge? *P*. Sith blessednes consists
- 115 Of many things, wheth[er] all these concurre  
 Into one bodie of *beatitude*,  
 Into their certaine parts distinguished?  
 Or wheth[er] any one of them performe  
 The solid<sup>42</sup> substance of *felicitee*,
- 120 Whereto all oth[er] things referred be.  
*B*: I wish you would this thinge declare at large.  
*P*. Do not wee count *beatitude* a good?  
*B*: Yes supreme *good*. *P*: You must hereto this add,  
*Beatitude* is cheife sufficiency.
- 125 It also is cheife *might*, and *honour* cheife,  
*Glory*, and *pleasure* cheife it is. *B*. What then?  
*P*.<sup>43</sup> Are all these *goodes*, sufficiencie, and *might*,  
 W<sup>th</sup> all the rest, members of blessed state?  
 Or are theie all (as to theire highest heade)
- 130 Referred to cheife good? *B*. I understand  
 What you discussinge, for to prove intend,  
 But I desire hereof to heare yo[ur] end. /  
*P*.<sup>44</sup> The difference hereof thus understand  
 Members of *happines* if all these were
- 135 One from the oth[er] then they differ would  
 For this the *nature true* of members is,  
 Diverse coheare one body for to make.  
*B*. But these are proved all as one to be.  
*P*. Therefore they are not parts thereof: for so

<sup>41</sup> man] name altered to man (initial "n" changed to "m" with final "e" deleted)

<sup>42</sup> solid] "l" inserted above with caret

<sup>43</sup> P.] inserted in left margin

<sup>44</sup> P.] B. MS



- 140 Of only member one, *felicity*  
 Should seeme for to consist, w<sup>ch</sup> may not be.  
*Bo:*<sup>45</sup> Noe doubt thereof but I the rest expect.  
*Ph:* All other things to *good* referred are  
 For men require sufficiency because
- 145 It seemeth good, and men wish *puissance*  
 Because the same in like sort seemeth *good*,  
 Concerninge *honour*, *glory*, and *delight*,  
 The same wee maye conclude. ffor only good  
 Of mans desire is finall cause and drifte. /
- 150 ffor what in truth, nor in the *show* of truth  
 Seemeth no native *goodnes* to retaine,  
 Such thinge is not required. Otherwise 29 [r]  
 What things by *nature* are not *good* indeede,  
 Yet if they seeme to beare a shew of *good*,
- 155 As if they were true *good*, they wished are. /  
 From whence it is the summe and finall end  
 Of mens desires to *goodnes* seemes to tend. /  
 Now for what cause another thinge is sought  
 The cause it selfe seemes to be wished most:
- 160 As if a man will ride because of health,  
 He doth not seeke so much y<sup>t</sup> exercise  
 Of rydinge, as he doth th<sup>e</sup> effect of health.  
 Wherefore sith all things for the cause of *good*<sup>46</sup>  
 Are sought the same are not so much desired<sup>47</sup>
- 165 Of *men*, as is the very *good* it selfe.  
 But for what thinge all oth[ers] wished are  
 We granted have to be *felicity*.  
 Wherefore *felicity* is only sought.  
 ffrom whence it is y<sup>t</sup> *good* and happie state
- 170 *One only substance*<sup>48</sup> do participate. /  
*B.* No cause to contradict yo[ur] former speach  
 I can p[er]ceive. *P.* But *God* and blessednes  
 All one to be I have made manifest.  
*B.* You have indeede. *P.* Then safe I may conclude

<sup>45</sup> *Bo:]* inserted in left margin

<sup>46</sup> *good]* *health* deleted with *good* inserted above with caret

<sup>47</sup> desired] "o" deleted after "i" MS

<sup>48</sup> *substance]* "b" inserted above with caret



175 In perfect good Gods essence doth abyde  
And not in any other thing beside. /

*Meter 10 /*

*Drawe neare ye mortall men blindly deceived,  
Whom vaine delights in cursed chaines have bound:  
Obscuring much your myndes of truth bereaved,  
Here quiet rest from all your toyles is found,*  
5 *Here haven calme of pleasant peace remaineth,  
Here is the Refuge which your woes sustaineth. /*

*What Tagus yeildeth with his goulden sand,  
Or river Hermus with his glitteringe shoare,  
Or Indus run[n]inge neare the scorchinge land,*  
10 *Grene perles and whit w<sup>ch</sup> hath abundant store,  
Cannot illuminate your sight of mynd,  
But rather wrappeth you in Error blinde. /*

*These things which folish myndes so much delight,  
Do issue from the caves of basest ground:*  
15 *Brightnes wherewith heaven is ruled right  
Expelleth darknes, w<sup>ch</sup> your myndes hath drown'd:  
Who clearely can conceive this worthy light,  
Will not esteme the bemes of Phoebus bright.*

*Prose 11 •*

[29 v]

*B.* Hereto I give consent, sith all o[ur] proufs  
By soundest demonstrac[i]ons lincked are.  
*P.* Of what account will you this thing esteeme  
Yf what this goodnes is you understand?  
5 *B.* Of infinit account, for therew<sup>th</sup>all  
God who is *supreme* good I shall conceive.  
*P.* This thinge by reason sound I will make plaine,  
But let in mynd my former proufs remaine. /  
*B.* I them observe. *P.* Have not I shewed thee  
10 Y<sup>t</sup> those things w<sup>ch</sup> of most men wished are  
Are for this cause not *true nor perfect* goodes,  
In y<sup>t</sup> amongst them selves repugnance is.  
And sith to one the other wanting is,  
*Full good and absolute* they cannot yeild.

- 15      Theie only then *true perfect good* become  
          When into<sup>49</sup> one theire forme and force is tyed  
          And what sufficiens is, the<sup>50</sup> same should be  
          *Might, honour, worthy fame, and sweete delight.*  
          All w<sup>ch</sup> unles in one they do agree,
- 20      No reason why they should required be.  
          *B:* These things declared are before, wherin  
          No doubt doth rest. *P.* Then what things are not *good*  
          When as they parted are, but beinge one  
          *Good things* become, doth not such *good* arise
- 25      Because they are united all in one?  
          *B:* It seemeth so. *P.* But will you graunt, or us,  
          Y<sup>t</sup> what is *good* receaveth all his worth  
          By takinge part of *highest good*? *B.* I graunt.  
          *P.* Then in<sup>51</sup> like sort this must you also grant,
- 30      Y<sup>t</sup> *unity and good* agree in one,  
          For all *one* essence such things do containe,  
          Whose *naturall effects* all one remaine. /  
          *B.* I cannot this deny. *P.* Do you not know  
          Y<sup>t</sup> every beinge doth so longe persist
- 35      As it is one: but is dissolved then,  
          When *unity* it leaveth? *B.* In what sort?  
          *Ph:* Like as when soule and body do concurre  
          In livinge creatures all in *nature* one,  
          The same a livinge creature named is. /
- 40      But when this unitie dissolved is  
          By seperac[i]on of the parts asunder,  
          It vanisheth and is no more that<sup>52</sup> creature. /  
          Mans bodie likewise when it doth persist  
          By ioyned members in conformitie,
- 45      So longe appeareth perfect humaine shape:  
          But if the bodies parts distracted be,  
          It ceaseth to continue as<sup>53</sup> it was.  
          In like sort whoso veiweh all things els,

30·/[r]

---

<sup>49</sup> into] word deleted after into MS

<sup>50</sup> same] word deleted after same MS

<sup>51</sup> in] inserted above with caret

<sup>52</sup> that] "a" deleted with that inserted above with caret

<sup>53</sup> as] word deleted with as inserted above

- Shall plaine perceive, y<sup>t</sup> things so longe endure,  
 50 While one they are, but when their *unity*  
 Dissolved is, they longer cease to be. /  
*B.* Perusinge many things I cannot see  
 But y<sup>t</sup> yo[ur] words containe a certaine truth.  
*P.* Doth any thinge by *naturall* instinct,  
 55 Leaving the love of beinge, ever wish  
 His owne distruction, and corruption?  
*B.* Yf I consider creatures w<sup>ch</sup> inioy  
 An appetite to chose and to refuse:  
 None can I finde, unles by outward meanes  
 60 They be constrained, w<sup>ch</sup> to live refuse,  
 And willinglie incline unto their end.  
 ffor every creature to p[re]serve his health  
 Endeavoureth but dreadfull death they flie. /  
 For hearbes and trees and creatures wantting life,  
 65 What to conclude, my mynd doth rest in doubt. /  
*Ph:* Surely no cause herein to doubt you have<sup>54</sup>  
 Sith hearbes and trees you may observe to grow  
 In places w<sup>th</sup> their *nature* best agreinge.  
 Where, so much as their *nature* will permit,  
 70 They neither may decay nor<sup>55</sup> come to end. /  
 ffor some in fields, and some on *Mountaines* growe,  
 Some live in *marish grounds*, some cleave to *Rocks*,  
 The barren sands yeild some, w<sup>ch</sup> if you seeke  
 Elsewhere to plant, they with[er] straight, and dy. /  
 75 But *nature* needefull things to all doth give,  
 Who doth endeavoure that they perish not.  
 What shall I say, y<sup>t</sup> all these sucke their foode  
 By *Rootes*, as if their mouthes were hid in earth<sup>56</sup>  
 And by their pith their strength and rinde disperce. /  
 80 Further the softest part, namely the pith  
 In inner parts containd all waies is,  
 Inclosed round w<sup>th</sup> solid parts of wood. /  
 Lastlie the *rynde* against the rage of ayre  
 Opposed is, all sturdie stormes to beare. /

<sup>54</sup> *Ph:* Surely . . . have] inserted above

<sup>55</sup> nor] or *MS*

<sup>56</sup> earth] ground deleted with earth inserted in right margin

- 85      further how great is *natures* diligence  
      All things to propagate by *meanes* of seede,  
      W<sup>ch</sup> doth not only for a tyme remaine,  
      But still producinge new, like *engines* fast  
      Who knoweth not y<sup>t</sup> *species* ever last. /
- 90      Those creatures allso wanting sence and life  
      Do not they likewise *natures aide* require. /  
      For why doth *lightnes* cause the fire to mount,  
      Or why doth *weight* drawe downward still the earth  
      But y<sup>t</sup> such place and motions are most fitt.
- 95      Moreover what is most convenient [30 v]  
      By *nature* every thinge doth y<sup>t</sup> retaine,  
      But contraries w<sup>ch</sup> doth corrupt refraine. /  
      Hard things, as stones, w<sup>th</sup> solid parts cohere,  
      W<sup>ch</sup> will not easely dissolved be.
- 100      But *liquid thinges*, as<sup>57</sup> *aire and water* are,  
      W<sup>th</sup> ease you may deuide, yet these returne  
      United streight<sup>58</sup> togeth[er] w<sup>th</sup> their parts. /  
      But noe partic[i]on doth the fire admit. /  
      I do not of such motions now intreate
- 105      As come from will of understanding mynd,  
      But touchinge naturall intention  
      As when received foode we do concocte  
      Not thinking thereuppon: That in o[ur] sleepe  
      Wee draw o[ur] breath not knowing by what meanes:
- 110      For appetite in creatures to persist  
      Proceedeth not from any will of mynd,  
      But *nature* causeth it by course of kinde. /  
      ffor oft externall causes, do constraîne  
      The will to yeild to dy, w<sup>ch</sup> *nature* feares. /
- 115      Againe y<sup>t</sup> act of generation  
      Wherby alone creatures continued are  
      *Nature* requireth, but will doth restraine.  
      So this desire to be doth not proceede  
      From creatures moc[i]on, but from *Natures* deede. /
- 120      For *divine providence* vouchsafed hath  
      To creatures all this meanes still to endure,

<sup>57</sup> as] inserted above with caret

<sup>58</sup> streight] "h" deleted after second "t" MS



- Y<sup>t</sup> so much as they can they seek to live.  
 No reason then you have to stand in doubt  
 Y<sup>t</sup> creatures all by *naturall* instinct  
 125 Still permanent their state for to defend  
 Entirely wish, and to avoide their end. /  
*B.* I grant y<sup>t</sup> now I certainly conceive,  
 What seemed late my *iudgement* to deceive.  
*P.* Now what desireth to continue still  
 130 Y<sup>t</sup> thinge requireth to be only one,  
 W<sup>ch</sup> *unity* dissolved, you dissolve  
 The *essens* of the thing it selfe. *B.* It's true.  
*P.* All things therefore wish to be one. *B.*<sup>59</sup> I graunt.  
*P.*<sup>60</sup> But y<sup>t</sup>, *that one is good* I proved. *B.* Yea.  
 135 *P.* Wherefore all things require what thing is good  
 W<sup>ch</sup> not unaptlie you may well describe,  
 That, *that is good* w<sup>ch</sup> wished is of all. /  
*B.* More certaine nothing can be searched out. /  
 For eyther all to nothing are referred,  
 140 Wanting theire head straying w<sup>th</sup>out a *guide*:  
 Or if such thinge their be w<sup>ch</sup> all things wish,  
 The soveraigne *good* of all the same must be. 31 [r]  
*P.* O *foster child* exceedinglie I ioy  
 Sith certaine truth in mynd thou fixed hast. /  
 145 For in this thinge<sup>61</sup> to thee y<sup>t</sup> doth appeare  
 W<sup>ch</sup> thou hast said thou didst not understand. /  
*B.* What thinge is y<sup>t</sup>? *P.* Of all things what might be  
 The finall end, w<sup>ch</sup> certainly is that  
 W<sup>ch</sup> of all creatures is desired most.  
 150 The w<sup>ch</sup> because I proved to be good,  
 Wee must acknowledge y<sup>t</sup> the finall end  
 Of creatures all, to *goodnes cheife* doth tend.<sup>62</sup> /

*Meter 11 • /*

*Who doth with study longe the truth inquire,  
 And with no Errors wisheth to be moved,*

<sup>59</sup> *B.*] inserted above with caret

<sup>60</sup> *P.*] inserted in left margin

<sup>61</sup> thinge] word deleted after thinge

<sup>62</sup> tend] word (possibly bend) altered to tend



Must in him selfe his reasons light retyre  
 Discouringe<sup>63</sup> longe untill the right be proved:  
 5 What he intendeth let his mynd desire  
 To keepe in store of memory approved.  
 So cloudes of Error chased from his mynd,  
 More light than Phoebus yeildeth, he shall finde.

For men are not deprived whole of light,  
 10 Thoughe drossie earth oblivious lumpe they beare:  
 But certaine seedes of truth inhere in sight,  
 W<sup>ch</sup> exercise in Arts doth cause t'appeare.  
 For how could children asked answeere right,  
 Unles in mynd the seede of truth theire were?  
 15 And if<sup>64</sup> the Muse of Plato soundeth true,  
 What men do learne their mynd doth but renew.

Prose 12 · /

To Plato willinglie I give consent. /  
 For these things I to mynd againe recall,  
 My mynd oppressed first w<sup>th</sup> earthlie drosse  
 And after w<sup>th</sup> the cloge of gnawinge greife,  
 5 I lost thereby the knowledge of this thinge. /  
 P. Yf you my former Arguments respect,  
 No longer can y<sup>t</sup> thinge from you be hid,  
 But you shall call to mynd what you before  
 Acknowledged you did not understand.  
 10 B. What thinge is y<sup>t</sup>? Ph: Werby the world is rul'd.  
 B: That I myne ignorance acknowledged  
 I do remember w<sup>ch</sup> allthoughe I knowe  
 I wish you would the same more plainely show.  
 P. You doubted not before but y<sup>t</sup> this world  
 15 By God is governed. B. Nor yet I thinke  
 Or ever shall y<sup>t</sup> this I ought to doubt  
 And w<sup>th</sup> what reasons moved I suppose  
 That this is true breiflie I will disclose.  
 This world consistinge<sup>65</sup> of such diue<sup>rs</sup> parts,

[31 v]

<sup>63</sup> Discouringe] "r" inserted above with caret

<sup>64</sup> if] inserted above with caret

<sup>65</sup> consistinge] eth deleted after "t" with inge inserted above with caret

- 20 And contraries, had not conioyn'd in one,  
 Unles theire had been one, who could unite  
 Such divers parts: w<sup>ch</sup> parts though they were knit,  
 Yet the *diversitie of natures* force  
 Repugnant still would have distracted all,
- 25 Unles theire had been *one* who could containe  
 What he united constant to remain.  
 Nor *natures order* could so sure proceede,  
 Neither such constant motions could performe  
 Distinct in place, in tyme, in might, in space,
- 30 In qualities, unles there had been one  
 Who could these *manifould varieties*  
 Of change unchangeable him selfe dispose.  
 This who doth guide and move the creatures all,  
 By usuall phrase of speach him, *God*, I call.
- 35 *P.* Because these things you fully understand  
 Small labo[ur] now remayneth to restore  
 Yo[ur] *mynd* yo[ur] *native* cuntry safe to see,  
 And to behould the state of *blessednes*.  
 But let us not from purpose o[urs] digresse. /
- 40 Did not wee count *sufficiency* to rest  
*In blessednes*? And did not wee agree  
 That *God* is verie *blessednes*? *B.* Yea sure. /  
*P.* Then to direct the world no outward ayde  
 He wanteth otherwise if<sup>66</sup> he should want
- 45 *Perfect sufficiencie* he could not have.  
*B.* This reason is of force. *P.* Then by him selfe  
 Alone he ruleth all. *B.* No doubt hereof.  
*P.* Now *God* is proved to be finall *good*.  
*B.* I well remember it. *P.* By *goodnes* then
- 50 All things he doth dispose: sith of him selfe  
*He* ruleth all, whom to be *good* we grant.  
 This is the sterne and only helme whereby  
 The world doth stable stand and incorrupt. /
- B.* Most willinglie hereto I give assent,  
 55 For in some measure I did this foresee  
 Before perceivinge what you would conclude. /  
*P.* I thinke the same, for now as I suppose

---

<sup>66</sup> if] inserted above with caret

- More vigilant for to conceive the truth  
 Yo[ur] eies you frame. But now what I will speake  
 60 Is nothinge less apparent. *B.* What is y<sup>t</sup>?  
*P.* Sith *God* is said iustly all things to guide  
 W<sup>th</sup> *helme* of *goodnes*: and sith creatures all  
 As I have taught by *naturall instinct*  
 Aime at this *good*, no doubt but willinglie 32•/[r]  
 65 They yeild to be disposed at his will. /  
 And freely frame them selves to his com[m]and,  
 As instruments convenient and fitt  
 Squared for their *Disposers regiment*.  
*B.* It must be so, for *happie Regiment*  
 70 It would not seeme, if such a slavish *yoke*  
 It were, as creatures would resist to beare  
 And not their safety, who sustaine the same. /  
*P.* Then nothinge w<sup>ch</sup> observeth *natures lawe*  
 Attempteth *God* to contradict? *B.* Nothinge.  
 75 *P.* If any should attempt him to resist  
 Could they p[re]vaile against him whom wee graunt  
 To be most *mighty in beatitude*?  
*B.* Prevaile they cannot. *P.* Therefore nothing will  
 Or can resist this *supreme God*?<sup>67</sup> *B.* No sure.  
 80 *P.* Then y<sup>t</sup> is *cheifest good*, w<sup>ch</sup> all w<sup>th</sup> *might*  
 Doth rule, and w<sup>th</sup> his *goodnes* doth dispose.  
*B.* Oh how not only yo[ur] collections  
 Of reasons sound, but also these yo[ur] words  
 My *mind* delight! Ashamed now I am  
 85 To see my folly breathinge blasphemies. /  
*P.* In fables you have heard<sup>68</sup> y<sup>t</sup> *Giants* erst  
 Attempted to encounter w<sup>th</sup> the skies,  
 But by the *fortitude of God benigne*,  
 Meete for their merits they deposed were.  
 90 But let us now conferr o[ur] arguments  
 Perhaps by such conflict some worthie sparke  
 Of truth will shine. *B.* Use yo[ur] discretion.  
*P.* That *God almighty* is, no man will doubt.  
*B.* No man, unles he be not well in mynd. /

<sup>67</sup> *God*] "o" deleted after "o" MS

<sup>68</sup> heard] hard MS

- 95 *Ph.* But who *Allmighty* is, nothing can bee,  
 W<sup>ch</sup> he cannot effect. *B.* Not anythinge.  
*P.* Now can this *God* performe things evill. *B.* No.  
*P.* Then evill nothinge is, sith he cannot effect  
 The same, whose *might* is voide of all defect.
- 100 *B.* Do you delude me, framinge for my steps  
 An endles laborinth wherin sometyme  
 Where you should enter out, you enter in,  
 Againe where you should enter in, you seeme  
 For to stepe out? Of *Gods* simplicitie
- 105 Will you compile such reasons circular?  
 For late begininge w<sup>th</sup> *beatitude*  
 You proved it to be the *highest good*,  
 W<sup>ch</sup> you affirmed to consist in *God*. /  
 Againe you proved *God cheife good* to be
- 110 And perfect *happines*, from whence no man  
*Blessed* to be but he should be a *God*  
 By needefull consequent you did inferre. [32 v]  
 Againe you said the forme of *goodnes* was  
*Essence of God, and of beatitude*. /
- 115 W<sup>ch</sup> *unity* you said was that same *good*  
 W<sup>ch</sup> by all creatures was desired most. /  
 That *God* by *goodnes* reines all things doth rule  
 You likewise did conclude. And y<sup>t</sup> all things  
 W<sup>th</sup> willinge service did obey his will.
- 120 Lastlie that *vice in nature* nothing is. /  
 And these you proved not w<sup>th</sup> principles  
 Externall, but inherent in themselves.  
 One to the other yeilding ornaments  
 Of credit w<sup>th</sup> familiar *arguments*.
- 125 *P.* I do not dally but by *divine ayde*,  
 Whom late in praier I sollicitied,  
 The deepest *mistery* I passed have.  
 For such the form of *divine essence* is  
 Y<sup>t</sup> things externall cannot it conceive,
- 130 Nor any outward thinge it will receive. /  
 But as *Parmenides* therof doth say  
 Things manifould thou by thine owne accord  
 Reducinge to their circles dost unite.  
 That is the movinge orbe of things he swaies



- 135 But doth him selfe im[m]ovable conserve.  
 Yf forraine reasons I did not alledge,  
 But such as were w<sup>th</sup>in the bounds of y<sup>t</sup>  
 Wherof we did entreate, no cause you have  
 To wonder, sith as *Plato* hath you taught,  
 Our words w<sup>th</sup> matter lincked ought t<sup>'</sup>agree,  
 140 In perfect leauge of neare affinitie. /

*Meter 12 · /*

- Happie is he, cleare springe who can behould  
 Of goodnes cheife. /  
 Happie is he from clogge of earthly mould<sup>69</sup>  
 Who findes releife. /*  
 5 *Orpheus death of his wyfe bewaylinge late  
 With wofull cries,  
 When woodes to move his songe did penetrate  
 In stranges wise. /  
 When streames to stand his sweetest harpe did bynd  
 10 His notes to heare:  
 With lions feirce when he did lincke the hinde,  
 Voide of all feare.  
 When hare was not afraide the dogge to see  
 Rapt with his songe,  
 15 When loyall love in Orpheus inwardly  
 Had boyled long. /*  
*Those plesant notes then could not him<sup>70</sup> asswage  
 Who all thinges tam'd  
 But that to hell he went, the Gods in rage  
 20 As cruel blamed. /  
 Where tuninge sonnets sweete on soundinge stringes  
 He playeth still,  
 What songes he sucked from the sweetest springes  
 Of Muses skill. /*  
 25 *Waylinge so much as teares would him permit  
 And loyall love,  
 Th'Infernall spirits, his wife for to remit,  
 He seekes to move.*

33 [r]

<sup>69</sup> mould] clay deleted with mould inserted in right margin

<sup>70</sup> him] inserted above with caret



- The Porter Cerberus admyringe standes*  
30        *Strange notes to heare,*  
*The furies which w<sup>th</sup> hot revenginge brandes*  
          *The wicked feare.*  
*Now mourninge flow with teares, nor Ixions wheele*  
          *Doth now torment,*  
35    *The thirst w<sup>th</sup> Tantalus was wonte to feele*  
          *Doth now relent.*  
*The vultur doth not Titius liver eate.*  
          *Th'infernall Kinge*  
*With pity moved, said, cease to intreate*  
40        *We grant this thinge*  
*Thy wife bought with thy melody receave,*  
          *Yet this provide,*  
*For her you looke not back, till Hell you leave*  
          *Lest back she slyde. /*  
45    *But who by lawes can lovers harts constraine*  
          *To stand in awe?*  
*Unfained love doth in it selfe containe*  
          *A greater lawe.*  
*Orpheus, alas, now redy to depart*  
50        *From hellish crue,*  
*Turninge to see Euridice his hart*  
          *Her lost and slue. /*  
*This fable doth respect them who intend*  
          *To frame their mynd*  
55    *To gaine the supreme good, for who descend*  
          *With senses blinde*  
*Into th'infernall lake, are overcome*  
          *And loose also*  
*What guiftes celestial they before have won*  
60        *Who thither goe. /*  
          *Finis Libri terty . /*

[33 v]

*The Physick<sup>1</sup> of Philosophie, compiled  
by Anicius Manlius Torquatus Severinus  
Boethius, touchinge the  
consolation of Lady  
Philosophie, in the  
tyme of his exile. /*

*The fourth booke: wherein she partly purgeth  
his errors, touching Gods providence, and partly  
comforteth him with cordiall receipts. /*

*The first prose ·*

These things when as *Lady Philosophie*,  
W<sup>th</sup> gravity of seemely countenance,  
Myldly and sweetlie had in verses songe:  
Then I not fullie yet ingrafted greife  
5 Having forgot her speech did interrupt.  
*B:* O you *Reveyler of true light*, said I,  
Yo[ur] fluent speech w<sup>ch</sup> hitherto you use,  
Both<sup>2</sup> for the divine speculac[i]on  
Thereof, as also by yo[ur] reasons sound,  
10 To be invincyble you demonstrat.  
And unto me, allthough by pensive greife  
For my late wrongs these things forgot I had,  
Yet they were not wholly unknowne, you said.  
But this of sorrow mind is no small cause:  
15 Y<sup>t</sup>, wheras of things a *good guide* there is,  
*Evile* at all can in the world have place. /  
Or y<sup>t</sup> it can escape unpunished.

---

<sup>1</sup> *Physick*] *physick* MS

<sup>2</sup> both] "o" deleted after "o" MS

W<sup>ch</sup> only thinge how much we may<sup>3</sup> admire,  
 Consider seriouslie I you require.  
 20 But hereunto a thinge of greater weight  
 May be adioyn'd, y<sup>t</sup> when as *Wickednes*<sup>4</sup>  
 Doth dominere, and triumph flourishinge:  
*Vertue* not only iust reward doth want,  
 But also under foote of miscreants  
 25 Debased, is w<sup>th</sup> insolence downetrode.  
 And in the stead of vile impietie  
 Sustaineth punishment. W<sup>ch</sup> thinge to be  
 W<sup>th</sup> in the *Kingdome* of so great a *God*,  
*Who knoweth all, who is omnipotent*,  
 30 And willing *only good*, no<sup>5</sup> mortall man  
 Not only can admire sufficientlie,  
 But also can lament. Then answered *she*,  
*P.* It should indeede astonishment procure,  
 And be more horrible then *Monsters* all,  
 35 Yf (as you iudge) in th'house<sup>6</sup> of such a *Lord*,  
 Whose familie is best in order set,  
 Base vessels should be had in cheife respect,  
 And those of price neglected should seeme vile.  
 But so it is not, for if wee observe  
 40 The proposic[i]ons concluded late,  
 By *Gods* assistance, of whose government  
 Wee here intreate, you plaine shall understand,  
 Y<sup>t</sup> *honest men* are allwaies *men of might*. /  
 And *evill men* are abiects base and weake. /  
 45 Neith[er] y<sup>t</sup> *vice* unpunished escapes. /  
 Nor *vertue* doth deserved *guerdon*<sup>o</sup> want.  
 That to *good men* *felicitie* pertaines.  
 And to the wicked still unhappie fate. /  
 And many such conclusions you shall knowe,  
 50 W<sup>ch</sup>, quite abandoninge the waylinge late,  
 May thee w<sup>th</sup> verity corroborate.  
 And for as much as you have late beheld,

34 ·[r]

<sup>3</sup> may] inserted above with caret<sup>4</sup> *Wickednes*] erasure in MS over-written<sup>5</sup> no] No MS<sup>6</sup> th'house] "e" deleted with apostrophe inserted above

By demonstrac[i]ons myne, the verie forme  
 Of true *beatitude*, as also where  
 55 It doth consist, you apprehended have.  
 Omittinge all such things as I suppose  
 Are fitt to be omitted, I will shewe  
 To thee, the way w<sup>ch</sup> may thee home recall.  
 And to thy *mynd* I will such wings affix,  
 60 Wherew<sup>th</sup> it may on highe w<sup>th</sup> ease ascend  
 So as expellinge perturbac[i]ons vaine:  
     Safely you may into yo[ur] native land  
     Returne, I guidinge you as by the hand.

*Meter 1 · /*

*For winges I have w<sup>ch</sup> speede will make,*  
*Able to peirce the stately skies:*  
*Which when my mynd desires to take,*  
*The earth below she doth despice.*  
 5 *She passinge also globe of ayre,*  
*Leaveth the cloudes of no account,*  
*And fire, w<sup>ch</sup> with the Heavens sphere*  
*Becometh hot, she doth surmount.*  
*Untill to Planets she ascend,*  
 10 *And Phoebus motions doth behould,*  
*And Souldier Mars doth view in th'end,*  
*And courses all of Saturne cold.*  
*And through the starry firmament,*  
*W<sup>ch</sup> doth adorne the obscure night,*  
 15 *When she hath therin longe tyme spent*  
*Leavinge the Poles, she mounts upright,*  
*Till she behould the christall sky,*  
*And also pleasant Paradice,*  
*Where Lord of Lordes reigneth on highe,*  
 20 *Rulinge the world with iust advice. /*  
*Movinge the sphære, immoveable,*  
*Remaininge Iudge in glitteringe light.*  
*Whither if thou t'ascend be able,*  
*Thou wilt forget earthes base delight. /*  
 25 *And thus wilt say I call to mynd*  
*This is my native cuntryes soyle:*  
*From whence my offspringe I do finde,*

[34 v]



Here will I rest my steps from toyle.  
 Which if it please you to behould,  
 30 Renouncing earthes darke glomy face:  
 Tyrants whom men in reverence hould,  
 Ther you may see to have no place.

## Prose 2 ·

Then I thus said, these things are wonderfull  
 W<sup>ch</sup> you me promise, but I nothinge doubt  
 You are of *might* the same well to effect.  
 Only I praie you do no tyme protract,  
 5 But me instruct, whom you attentive<sup>7</sup> made.  
 P. First then, said *she*, you ought to understand  
 That *good men* allwaies are w<sup>th</sup> *might* endued,  
 And *evill men* are voyd of seeminge strength.  
 Both w<sup>ch</sup> by mutuall demonstrac[i]on  
 10 One by the other manifest is made.  
 For seing opposit are *good and evill*,  
 Yf *good* be proved to be powerfull,  
 Weakenes of *evill* may wee thence collect.  
 Also by *evills imbicillity*,  
 15 Wee may conclude *goodnes* stabillity. /  
 But y<sup>t</sup> I may, this my assertion  
 W<sup>th</sup> proufs abundantlie, the more confirme:  
 Both *propositions* handled severall,  
 Now one, now th'oth[er], I assume to prove.  
 20 Two<sup>8</sup> things there are wherein every effect  
 Of humane actions do consist and stand:  
 Namely the *will*, and *power*: of whom if one  
 Thereof be wanttinge, nothinge can be done. /  
 For if a will be wantinge to performe,  
 25 No man doth undertake, save what he will  
 But if abilitie be not, to do  
 What wee intend, the *will* is frustrat made.  
 Werby it comes to passe yf you p[er]ceive  
 Any to wish what he cannot obtaine,  
 30 Y<sup>t</sup> such man wanted strength you may be sure,

35 [r]

<sup>7</sup> attentive] word deleted with attentive inserted above with caret

<sup>8</sup> Two] Tow MS

What thinge his will desired<sup>9</sup> to procure.

*B.* Doubtles, said I, this consequent is plaine.

*P.* Now when you see effected what men would,  
That he could do it, can you make doubt? *B.* No.

35 *P.* Now what a man *can do* theirin he is  
To be esteemed stronge. But he is weake  
Wherein his will he cannot execute.

*B.* This I confess said I. *P.* But do you not  
Remember in my former disputac[i]ons

40 It was concluded, y<sup>t</sup> all mens intents  
Although at sundry objects they do ayme,  
Yet all their studdies are bent to aspire  
Unto *beatitude*? *B.* That you, said I,  
Have this confirmed I remember well.

45 *P.* Dost not thou call to mind *beatitude*  
To be a certaine *good*, and thereuppon  
Wheras all men desire *felicity*,  
All men to *goodnes* to attaine contend?

*B.* This thinge said I what neede I call to mynd?

50 Sith this, in memory, I fixed hould. /

*P.* All men therefore, both<sup>10</sup> *good*, and *bad* do strive  
W<sup>th</sup> one accord to gaine what thinge is good.

*B.* This consequent ariseth *naturall*,

*Ph.* But sure by gettinge *good*, *men are good made*.

55 *B.* Yes certainly. *P.* Good men therefore obtaine  
What they do wish to have. *B.* So doth it seeme. /

*P.* But wicked men if they could app[re]hend  
*True goodnes* w<sup>ch</sup> they likewise covet, then  
They could not evill be. *B.* It is right so.

60 *P.* Then wheras both of them, what *good* is, wish  
But only one obtaine, the other not.

Can any doubt, y<sup>t</sup> *good men puissant* be,  
And *evil men* are curbed by *debility*?

*B.* Who doubteth this, said I, can neith[er] iudge

65 Of *natures* course, nor reasons consequence. /

*P.* Againe, *she* said, if two<sup>11</sup> men do propound

<sup>9</sup> desired] "o" deleted after "i" MS

<sup>10</sup> both] "o" deleted after "o" MS

<sup>11</sup> two] tow MS

- One and the same exploit to undertake:  
 Of whom the one by *natures* benefit  
 The same beginninge, doth accomplish full, [35 v]  
 70 The other destitute of *natures* helpe,  
 Is not of might the same to execute,  
 But doth by other meanes unnaturall  
 The doer imitate, yet not him match.  
 Wheth[er] of these more mightie may you iudge?  
 75 *B.* Allthough what you intend hence to informe  
 I do coniecture, yet heare more I would.  
*P.* ffor men to walk, a moc[i]on naturall  
 To be, will you deny. *B.* No, in no wise.  
*P.* Yf one then havinge use of feete should walke  
 80 Anoth[er] havinge not the benefite  
 Of feete by *nature*, should upon his hands  
 Endeavo[ur] for to walke, whether of these  
 More able to performe it can wee iudge?  
*B.*<sup>12</sup> Assume the rest, said I, for no man doubts  
 85 The *Agent naturall*, to be of *might*  
 Much more then *he* who wanteth *natures aide*.  
*P.*<sup>13</sup> But *soveraigne good*, w<sup>ch</sup> *evil and good men*  
 Do both propound, only *good men* the same  
 By *vertues naturall* instinct, require:  
 90 But *evill men* by sundry appetits  
 Of greedy lusts, w<sup>ch</sup> true *good* to obtain  
 Is nothinge *naturall*, do go about  
 The same to gaine. Do you thinke otherwise?  
*B.* Not I for thence the consequent  
 95 Is evident, from former principles  
 W<sup>ch</sup> I have granted, namely y<sup>t</sup> *good men*  
 Are *mighty men*, and y<sup>t</sup> *bad men* are weake.  
*P.* Rightlie, said *she*, to *mind* thou dost revoke  
 W<sup>ch</sup> is (accordinge to *Phisitians rule*)  
 100 A signe of *natures* forces rectified.  
 But now because to understand most prompt  
 I thee behould, I will not amplifie,  
 But breiflie will my reasons comp[re]hend.

<sup>12</sup> *B.*] inserted in left margin

<sup>13</sup> *P.*] inserted in left margin

- Behould *bad mens infirmitie* appears  
 105 In y<sup>t</sup>, wherto intention *naturall*  
 As by the hand doth leade, and urge by force,  
 Therto they no way able are to reache.  
 What may wee thinke of their *debility*  
 Yf wicked *men*, of *natures* benefit,  
 110 W<sup>ch</sup> was ingrafted firme, deprived be.  
 Consider furth[er] in the wicked traine  
 What *imbillicity* doth still remaine. /  
 For no small thinge it is that they would have,  
 W<sup>ch</sup> they cannot effect and bringe to passe: 36 '[r]  
 115 But they do faile about the *supreme good*  
 Of things, and cannot to the wished end  
 Attaine, wherto they *night* and *day* contend,  
 Wherin the strength of *good men*<sup>14</sup> doth excell.  
 ffor as the man who walking on his feete,  
 120 Unto the place can reach, then w<sup>ch</sup> no way  
 Is further to be found, is thought to be  
 Most able for to walke: Even so y<sup>t</sup> man  
 Who can to uttermost limyt of *good*,  
 Beyond the w<sup>ch</sup> no further *good can be*,  
 125 Aspire, most *mighty* him wee needs must iudge.  
 ffrom whence the contrary wee may collect,  
 Y<sup>t</sup> *wicked men* are voyde of any *might*,  
 For wherfore do they *vices* prosecute,  
 Forsakinge *vertue*? Is it *ignorance*  
 130 Of what is *good*? But what more *impotent*  
 Can be, then blindnes of base *ignorance*?  
 Or what is to be followed do they know,  
 And lust doth headlonge force them from the truth?  
 So likewise by *intemperance* they *should*  
 135 Be of no *might*, who cannot conquere<sup>15</sup> *vice*. /  
 Or do they willinglie, and wittinglie,  
 The *good* forsake, and give themselves to *ill*:  
 But so, not only<sup>16</sup> to be men of *might*  
 They cease to be, but to be anythinge.

---

<sup>14</sup> *men*] inserted above with caret

<sup>15</sup> *conquere*] "e" inserted above with caret after "u"

<sup>16</sup> *only*] only deleted after only MS



- 140 ffor they who leave the common *end*<sup>17</sup> of all  
 Y<sup>t</sup> hath *a beinge*, cease to be at all. /  
 W<sup>ch</sup> thinge to some perhaps may seeme full strange,  
 That *evill* men, who are the greater sort,  
 To have no beinge, we should thus affirme. /  
 145 But so it is, for they y<sup>t</sup> *evil* are,  
 Them to be *evil* I do not deny:  
 But I deny y<sup>t</sup> merely and in truth  
 They have any *existens*. ffor like as  
 A carcas dead, a dead man you may call:  
 150 Simplicie a man yet you may not him call.  
 So *wicked men* I graunt they<sup>18</sup> *evill* are,  
 But absolutely, y<sup>t</sup> they beinge have,  
 I may not grant. For y<sup>t</sup> *existence* hath  
 W<sup>ch</sup> *order* doth retaine, and *nature* keepes,  
 155 But what therefrom doth swarve, relinquisheth  
 That beinge, w<sup>ch</sup> in *nature* proper was.  
 But you will say, bad *men* can something do. [36 v]  
 I grant, but what they can effect  
 Proceedeth not from *might* but *imbecillity*.  
 160 For *evill* they can bringe to pass at ease,  
 Which they had not been able to effect,  
 Yf y<sup>t</sup> in doing *good* they could abide.  
 I gath[er] then y<sup>t</sup> they by such abilitie  
 To do bad things, can nothing do at all. /  
 165 ffor if as wee before concluded have  
*Evill* is nothinge, then wheras they are  
*Only* of *might* to execute bad things:  
 Y<sup>t</sup> wicked men can nothing do it seemes. /  
*B.* It is most evident. *P.* But to the end  
 170 What might they have, you may now understand  
 Wee have this thinge before determined,  
 Y<sup>t</sup> nothinge is more stronge then *supreme good*. /  
*B:* Tis true. *P.* But y<sup>t</sup> cannot do *evill*. *B.* No.  
*P.* Doth any man suppose, y<sup>t</sup> seely<sup>o</sup> men  
 175 Can all things do?<sup>19</sup> *B.* No man, except he dote.

<sup>17</sup> *end*] good deleted with end inserted above with caret

<sup>18</sup> they] ie altered to "y" MS

<sup>19</sup> do?] do. MS

- P.* But they can *evill* do. *B.* I would to *God*  
 They could not. Then wheras he can do all  
 Who can do what is *good*, but nothing so  
 It fareth<sup>20</sup> w<sup>th</sup> *bad men*, who only ill  
 180 Are able to perform, it's manifest  
 Y<sup>t</sup> such *bad men*, are weaker then the best:  
 Moreover, wee declared have before,  
 Y<sup>t</sup> *mighty strength*, is to be numbered  
 Amongst such things as are to be required,  
 185 And that such things as wished are, to be,  
 To *good*, as unto *natures* certaine head,  
 Referred ought to be. But the *ability*  
 Of hainous crimes cannot be unto *good*  
 Referred then it is not to be wished  
 190 But *mighty* things are to be wished all.  
 Then whatsoever *wicked men* can do  
 May not be said to be a worke of *might*.  
 ffrom all w<sup>ch</sup> proufs I gather the *ability*  
 Of *good men*, and *bad mens* most fraile *debilitie*.  
 195 The sentence is most true y<sup>t</sup> *Plato* hath  
 That only *wise men* can effect such thinges  
 As they desire, but as for *wicked men*,  
 They exercise what thinges do serve their lust  
 But cannot satisfie theire myndes desire.  
 200 They do their appetit strive to fulfill,<sup>21</sup>  
 While as they thinke y<sup>t</sup> *good* they can obtaine:  
 W<sup>ch</sup> they desire by menes of theire *delights*,  
 But they cannot attaine their wished end,  
 For vice to happines cannot ascend.

37 ·[r]

## Meter 2 ·

- If any man might maskinge robes uncover  
 Of stately Kinges, who highe in regall seate  
 You do behould soaringe aloft to hover,  
 In glitteringe suites of purple shininge neate,  
 5 Environed with armed souldiers sad,  
 Who are, with threatning lookes, and bloudshed mad

<sup>20</sup> fareth] "e" deleted after "f" MS<sup>21</sup> fulfill] fuffill MS

He then may see  
 Such rulers to sustaine  
 Vice inwardly,  
 10 Like bondes, them to detaine.

For somtymes lusts torments their poysned hart,  
 Somtyme ire turbulent doth tosse their mind,  
 Somtime greife captivatinge makes them smart,  
 Vaine hope sometime doth vex<sup>22</sup> with passions blind.  
 15 Then for so much as one man doth sustaine  
 So many tyrannizinge passions vaine:  
 He cannot do  
 What he would faine effect,  
 Oppress'd so  
 20 Affections him deiect.

Prose 3 · /

Wherefore, in what mire ignominious  
 Vices<sup>23</sup> are rowled do you not behould?  
 And in what excellencie *virtue* shines?  
 Wherefrom ariseth consequents most plaine,  
 5 Y<sup>t</sup> *godly men* do never want rewards,  
 Nor *wicked men* do punishments escape.  
 ffor of the things w<sup>ch</sup> *men* attempt to do,  
 That thinge, for w<sup>ch</sup> another thinge is done,  
 It seemes therof to be a recompence. /  
 10 As unto him that in a *Race* doth run[n]e,  
 The *Game*, for w<sup>ch</sup> he run[n]es, his *guerdon*<sup>o</sup> is.  
 But y<sup>t</sup> *beatitude* is such a good  
 For w<sup>ch</sup> *alone* all enterprises<sup>24</sup> are  
 Attempted, I before<sup>25</sup> declared have,  
 15 Then unto humane Action *very good*  
 As *guerdon*<sup>o</sup> *common* unto all is sett,  
 But from *good men* this parted cannot be.  
 ffor why? Such man may not be called good,

<sup>22</sup> *vexe*] inserted above with caret

<sup>23</sup> *Vices*] letter deleted after "i" with "c" inserted above

<sup>24</sup> *enterprises*] "r" deleted after third "e" MS

<sup>25</sup> *before*] there deleted before "f" with be inserted above

- [37 v]
- 20 Who wantteth *goodnes*, wherefore iust rewards  
 Do not forsake mens *manners Vertuouse*. /  
 Let *wicked men* then rage never so much,  
 Yet wise mens *crowne* doth not decay nor fade,  
 Nor wickednes, w<sup>ch</sup> is from *goodnes* strange,  
 Can from *good myndes* their proper *Guerdon*<sup>o</sup> steale.
- 25 But if *impietie* should vainely boast  
 Of y<sup>t</sup> w<sup>ch</sup> it receives extrinsecall,  
 Eyth[er] anoth[er], or he y<sup>t26</sup> it gave,  
 Againe may such externall thinges revoke.  
 But sith reward men gaine by pietie,
- 30 Y<sup>t</sup> fayleth then, when *men* faile *good* to be. /  
 Lastlie wheras *every* reward is sought  
 Because it is supposed to be *good*,  
 What man will iudge him, who doth *good* enioy,  
 To be w<sup>th</sup>out reward? But what reward?
- 35 Most beautifull and greatest guift of all.  
 For call to *mind* my *corallary* late.  
 W<sup>ch</sup> I thee gave as a cheife consequent,  
 And argue thus: wheras *beatitude*  
 Is verie *good*, y<sup>t</sup> *good men* blessed all<sup>27</sup>
- 40 Become, in y<sup>t</sup> they *good* are, it is plaine<sup>28</sup>  
 Now they who *blessed* are, they *Gods* become,  
 The crowne then of the *good* is to be *Gods*  
 W<sup>ch</sup> *crowne* no day can wast, nor *might* can spoile,  
 Or *mans impietie* can put to foile. /
- 45 W<sup>ch</sup> beinge so a wise man cannot doubt:  
 Of bad mens punishment inseperable. /  
 ffor wheras *good and evill* do dissent,  
 And punishments and guifts contrary are,  
 What thinge touchinge the *Guerdon*<sup>o</sup> of *good men*
- 50 Wee see to come to passe, the same must be  
 Full correspondent on the adverse parte,  
 By any meanes in bad mens punishment.  
 Then as to *good men goodnes* is reward,

<sup>26</sup> y<sup>t</sup>] word deleted after y<sup>t</sup> MS

<sup>27</sup> all] become deleted after all MS

<sup>28</sup> it is plaine] they Gods become deleted with it is plaine inserted above with caret



- So to<sup>29</sup> the *bad* their *vice* is punishment.  
 55 Now who so is crossed w<sup>th</sup> punishment  
 He doubteth not y<sup>t</sup> *evill* doth him vexe.  
 Wherefore if they themselves examine would  
 No punishment to have can they account,  
 Whom vilest *vice* not only doth deiect  
 60 But doth excedinglie w<sup>th</sup> sores infect?  
 But further see contrary to the *good*,  
 What punishment attendeth on the *bad*. 38 [r]  
 ffor all things having *beinge* you are taught  
 Are one, w<sup>ch</sup> one is *good*, from whence it is  
 65 Y<sup>t</sup> every thinge y<sup>t</sup> is, seemes to be *good*.  
 Then whatsoever fayleth to be *good*,  
 The same thinge ceaseth for to be at all.  
 ffrom whence it followeth y<sup>t</sup> *wicked men*  
 Do cease to be, what thinge they were before.  
 70 But y<sup>t</sup> they have ben men their humane shape  
 Remaininge still doth manifestlie showe.  
 Wherefore they turninge into *wickednes*,  
 Their former *humaine nature* they do loose.  
 But for so much as *only honestie*  
 75 Can man above *mans dignitie* promote,  
 It necessarylie doth follow hence,  
*Impiety* below mans worth detruds  
 Them, whom it doth from *humaine* state deiect.  
 Then *metamorphosed* whom you do see  
 80 By *vices*, iudge not him a man to be.  
 Doth violent *Extorters* of *mens goods*  
 W<sup>th</sup> gredy appetit inflamed rage?  
 Like raveninge *wolfe* you may such man esteeme.  
 Ys any feirce and turbulent, whose tounge  
 85 W<sup>th</sup> brawlinge controversies is defiled?  
 Him comparable to a *dogge* account.  
 Doth any secretlie reioyce to lurke  
 In privie corne<sup>rs</sup> w<sup>th</sup> fraude to purloine?  
 Such *man* to *foxes* you may *equalize*.  
 90 Doth any man intemperatelie chase?  
 The *lions mind* to beare he may be thought.

---

<sup>29</sup> to] inserted above with caret

- Is any timorous<sup>30</sup> and fugitive  
 Trembling at y<sup>t</sup> w<sup>ch</sup> he ought not to feare?  
 Like to the *stagges* in cowardice he stands.  
 95 Is any slowe of dull and drowsie spirit?  
 A life he leades not differinge from the *Asse*. /  
 Light and inconstant doth his *mind* still change?  
 From flittinge foules he doth nothinge dissent. /  
 W<sup>th</sup> foule and filthie lust is he bemyr'd?  
 100 W<sup>th</sup> stinckinge swines delight he taynted is.  
 So com[m]eth it to passe y<sup>t</sup> every *man*  
 Who, *honestie* forsakinge, doth surcease  
 To be a man, because he cannot reach  
     To be transformed into *divine nature*,  
 105 He changed is into a beastlie creature. [38 v]

*Meter 3 · /*

- The wind, Ulisses tossed shippes, did drive  
 On surginge Seas unto a strange Iland,  
 After his wandering longe, who did arive  
 Where Goddes Circes regall seate did stand,*  
 5 *From Sol descended, who with charmes doth strive  
 Prepared cups to offer with her hand  
     To guests arrivinge new as they resort,  
     Changinge their shapes with skill in sundry sort. /*
- Deformed shape of Bore some do retaine,  
 10 Like lion feirce w<sup>th</sup> teeth and pawes some growe,  
 Like howlinge wolfe complaninge some remaine,  
 To howse some tame like Indian Tygers go.  
 Though Mercury unloose him from her chaine  
 And in his many troubles pittie show,*  
 15 *The rest yet of Ulisses men from harme  
     Not so secured tasted of her charme.*

- Who unto Swine transform'd on acornes fed,  
 W<sup>th</sup> they were faine instead of breade to chew:  
 Whose wonted voice, and body vanished,  
 20 Their mynd alone unchanged grones to veiwe*

---

<sup>30</sup> timorous] "o" inserted above with caret after "m"

*Their owne deformed shape so altered. /  
 O feble charmes! Small change could thence ensue,  
 Though members they can chaunge from nature kind,  
 Yet are unable to transforme mans mynd. /*

- 25 *Vigor of man is seated in the hart  
 Internally conveyed farre from sight,  
 Placed in Turret stronge by Natures art  
 Free from such incantations dreadfull might,  
 The secret poyson of vile vices dart,*  
 30 *Rather transformeth man with subtill slight.  
 And though mans body be conserved sound  
 Yet savage vices charmes mans minde doth wounde. /*

*Prose 4 ·*

- These yo[ur] assertions I grant, said I,  
 Nor w<sup>th</sup>out cause I see y<sup>t</sup> *vicious men*  
 Allthough still humane *shape* they do retaine,  
 Are said to be transformed into beasts,  
 5 By reason of their qualitie of *mynd*.  
 But y<sup>t</sup> the savage and ungodlie *mynd*,  
 Unto the hurt of *good men* should so rage,  
 I would they had not so much libertie. 39 [r]  
*P. Noe* liberty, said *she*, theirin they have,  
 10 As shall be proved in convenient place,  
 But if y<sup>t</sup> thinge w<sup>ch</sup> is imagined  
 Lawfull for them to be, removed were,  
 A great parte of the punishment most iust  
 Of wicked men theirby should be releived.  
 15 For y<sup>t</sup> w<sup>ch</sup> seemes incredible to some,  
 Ungodlie men are more unfortunate,  
 When they their lust and wishes execute,  
 Then if those hainous Acts w<sup>ch</sup> they desire  
 They were not able for to bringe to passe.  
 20 For if to have a will to wicked things  
 Be misery, then to be of might  
 To execute the same, more wretched is  
 W<sup>th</sup>out the w<sup>ch</sup> th'effect of wretched will  
 Is of noe force. Then for as much  
 25 As in these severally is misery

- W<sup>th</sup> threfould wretchednes they vexed are  
 Whom you behould, *to will to be of might*,  
 And to effect the thinge, y<sup>t</sup> wicked is.  
 B. I yeild hereto, said I, but I do wish  
 30 From hart, they should quicklie deprived be  
 Of such misfortune, and y<sup>t</sup> they should want  
 Abilitie to compasse wicked acts.  
 P.<sup>31</sup> They shall therof soner deprived be  
 Then you perhaps will eyth[er] wish, or they  
 35 Them selves suppose they shall be destitute.  
 For nothinge is in lymits short of life  
 So durable, y<sup>t</sup> mans im[m]ortall mynd  
 Should make account hereto continue long. /  
 Of w<sup>ch</sup> bad men the expectac[i]on greate  
 40 And highe attempts of their *godlesse exploits*,  
 W<sup>th</sup> suddaine and unlooked for event,  
 It oftentymes made frustrate of their hopes. /  
 W<sup>ch</sup> is to them an end of misery.  
 For if *ungodlines* men wretched make,  
 45 The more they are in miserable case  
 By how much more their vice continueth. /  
 Whom most unfortunate I should esteeme  
 Yf y<sup>t</sup> their wickednes by death at last  
 (Yf not before) should not be finished.  
 50 For if of the misfortune of vile vice,  
 Wee have the truth by demonstrac[i]on shewed  
 It needs must be an endles misery,  
 W<sup>ch</sup> is protracted to eternitie. /  
 B. A strange and difficult conclusion  
 55 This is to be by man subscribed too. [39 v]  
 But to the p[re]misses granted before  
 This consequent doth well agre, I know.  
 P. You iudge aright, but who so doth esteeme  
 It difficult to grant a *consequent*,  
 60 It is required y<sup>t</sup> he demonstrate  
 Eyth[er] the *antecedent* to be false,  
 Or els the *propositions disposition*.  
 To be inartificially fram'd

---

<sup>31</sup> P.] inserted in left margin



- 65 So as from thence a necessary drift  
Of sound conclusion cannot be deduced,  
For otherwise yf y<sup>t</sup> the *premisses*  
Be granted to be true, ther is no cause  
Why one should doubt of the *conclusions* clause. /  
But this also w<sup>ch</sup> I will now declare  
70 No lesse to be admyred may appeare  
But from y<sup>t</sup> w<sup>ch</sup> before assumed is  
It is as necessary. *B.* What is that?  
*P.* That men unhonest are more happie farre  
When they sustaine deserved punishment  
75 Then if no penaltie inflicted were. /  
But I intend not now y<sup>t</sup> to conclude  
W<sup>ch</sup> every man doth plainelie beare in mynd,  
Y<sup>t</sup> manners of bad men corrected are  
By punishments, and by the feare therof  
80 Are terrified and unto *good* reclaim'd  
And unto oth[ers] are examples made,  
For to avoyde what thinge is worthie blame.  
But I account y<sup>t</sup> by anothers means  
Unhonest men much more unhappie are  
85 When as they do unpunished escape,  
Though their correction, and examples theirs,  
Wee cease to urge, nor have therof respect.  
*B.* What oth[er] meanes of proufe besides these is?  
*P.* That *good men* happie are, and *evill men*  
90 Are wretched have not we concluded? *B.* Yes.  
*P.* Yf then, said *she*, unto mans misery  
Some *good* annexed be, is not his state  
More happie, then the miserie of such  
W<sup>ch</sup> merely wretched are, voyd of all good  
95 Mixture wherof may miseries assuage.  
*B.* It seemeth so. *P.* What if y<sup>t</sup> wretched man  
Who destitute of all good things remains  
Another *evill* have annexed more,  
Is not he to be thought a wretched man  
100 Much more unhappie then the other is,  
Whose misery by mixture of some *good*  
Asswaged is? *B.* Good reason so, said I.  
*P.* Now wicked men sustaing punishment

- Some *good* to them therby annexed have,  
 105 Namely the punishment it selfe, w<sup>ch</sup> is  
 Yf you respect the iustice, a *good thinge*. /  
 And when such men unpunished escape  
 Therby to them some evill added is,  
 To wit *impunity*, w<sup>ch</sup> you confesse  
 110 And not unworthelie, y<sup>t</sup> it is *ill*.  
*B.* I cannot it deny. *P.* Then wicked men  
 Escapinge by uniust *impunity*,  
 Are more unhappie, then when punished  
 By iust severity they are restrain'd.  
 115 But it is evident y<sup>t</sup> wicked *men*  
 To be chasticed is a righteous Act,  
 And them to be unpunished is wronge.  
*B.* Who can deny it? *P.* But anoth[er] thinge  
 No man can well deny, y<sup>t</sup> what is iust  
 120 The same must needs be *good* in any case,  
 Contrariwise what is uniust, is *ill*.  
*B.* ffrom former sentences concluded, these  
 By necessary consequents arise. /  
 But I besech you, do you make account  
 125 After the body is by death surprised  
 The souls of men no punishment sustaine?  
*P.* Yea, punishment they suffer very great. /  
 Wherof I thinke some exercised are  
 W<sup>th</sup> endless torments sharpe austeritie:  
 130 Others are purged not w<sup>th</sup> such severity. /  
 But in this place, concerninge punishments  
 Of this kinde to dispute, I purpose not. /  
 I hitherto have only enterprized  
 Y<sup>t</sup> you may understand y<sup>t</sup> all the power  
 135 Of wicked men w<sup>ch</sup> did appeare to you  
 To be unworthie most, is non at all. /  
 And y<sup>t</sup> whom you complained to escape  
 Unpunished, you might behould, y<sup>t</sup> they  
 Reape punishment for their *ungodlines*.  
 140 And y<sup>t</sup> the libertie w<sup>ch</sup> you did pray  
 Might quicklie come to end, you might perceive  
 Not to be longe, and if it should be longe,  
 So much the more unhappie it should be. /

- And most unhappie if it had no end.  
 145 ffurther y<sup>t</sup> wicked men more wretched are  
 When they uniustlie range unpunished,  
 Then when by iust revenge they are suppress. /  
 Wherto this consequent inferred stands,  
 Y<sup>t</sup> then they greater punishment sustaine, [40 v]  
 150 When they are thought to be unpunished. /  
 B. When as your former reasons I behould  
 Nothings more true then these things are, I iudge:  
 But when to humaine iudgement I returne,  
 What man is he, not only who beleves  
 155 These proposic[i]ons, but who will them heare? /  
 P. It is right so, for they cannot erect  
 Their eies, to darknes blind accustomed,  
 To veiue the light of truth perspicuous.<sup>o</sup>  
 But are like *owles*, whose eyes<sup>32</sup> the night  
 160 Illuminateth, but the day doth blind.  
 ffor while they *looke* not on the course of things,  
 But only their affections do behould,  
 They iudge y<sup>t</sup> licence and *impunity*  
 Offences to commit is happie state. /  
 165 But what the law eternall ratifieth  
 Observe, if unto *vertues excellent*  
 The *minde* thou shalt addict, thou shalt not neede  
 To have a *iudge* to offer thee reward,  
 Thou shalt thy selfe make equall to the *Gods*.  
 170 Yf unto *vices* vile thou give thy *mynd*,  
 Externall punisher thou needs not seeke,  
 Thy selfe like to the beasts thou dost debase. /  
 Like as if you by courses mutuall  
 The abiect earth, and heavens highe behould  
 175 Allthough externall iudgements do surcease,  
 Yet you by reason sole of sight shall seeme  
 Somtyme the clay somtyme the starres to touch.  
 But vulgar sort these things do not respect.  
 What then? Shall wee to them yeild o[ur] consent,  
 180 Whom wee to be as beasts declared have?<sup>33</sup>

<sup>32</sup> eyes] erasure over-written

<sup>33</sup> have?] have. MS

- What if a man deprived whole of sight  
 Y<sup>t</sup> he hath had his sight, should quite forget  
 And should suppose y<sup>t</sup> he doth nothinge want  
 To humaine complements perfection?  
 185 May wee not thinke y<sup>t</sup> they who iudge the same  
 Are also blind themselves? For com[m]on sort  
 Of *men* herto will by no meanes subscribe,  
 W<sup>ch</sup> builded standes uppon like stable ground  
 Of reason strong, that they who offer wrong  
 190 Are more unhappie by many degres,  
 Then such men are who suffer iniuries. /  
*B.* These reasons yo[urs] to heare I much expect.  
*P.* Can you deny y<sup>t</sup> every wicked man  
 Deserveth punishment to have[?]<sup>34</sup> *B.* Fy no.  
 195 *P.* But it is many waies made evident  
 Y<sup>t</sup> they who wicked are, unhappie are. 41 [r]  
*B.* Most true it is. *P.* Then they who punishment  
 Deserve, you doubt not but they wretched are.  
*B.* These things w<sup>th</sup> truth accord. *P.* Yf then you were  
 200 An *Arbitrator* sett in *iudgment* seate,  
 Whom will you iudge ought to be punished  
 Him y<sup>t</sup> did offer, or y<sup>t</sup> suffered wronge.  
*B.* I would not study longe to satisfie  
 The man who had sustayned iniury,  
 205 By punishinge the *doer* of the wronge.  
*P.* Then he more wretched far to you should seeme  
 Who doth infer, then *he* who suffered wronge. /  
*B.* The consequent is *good*. *P.* Wherefore by this  
 And such like reasons builded on this ground  
 210 Y<sup>t</sup> foule dishonestie, by *nature* doth  
 Make men to be in miserable cause.  
 It doth appeare y<sup>t</sup> offred iniury  
 To any man is not so much a wronge  
 To the receiver, as to the offerer. /  
 215 But now o[ur] *Orators* deale otherwise  
 For they for such as suffer violence,  
 The *Iudges* to excite to pittie strive  
 When as the trespasser much rath[er] ought

---

<sup>34</sup> have[?]] have *MS*



- By iust compassion to be pytied  
 220 Who rath[er] ought to *iudgment* to be brought  
 As *patients* sicke to the *Phisitian*,  
 By such accusers as would pittie them,  
 And not in heate of choller them accuse.  
 Y<sup>t</sup> they by punishment might extirpate  
 225 And launce the wound of their com[m]itted cryme.  
 W<sup>ch</sup> thing observed, the defenders ayde  
 Would either wholly languishe w<sup>th</sup>out use,  
 Or if to do them *good* they rather wish,  
 Then their defense of such they should convert  
 230 Into the *habit* of accusing them. /  
 Allso such *wicked men* yf they could frame  
 Their sight of *mind* in some measure to veiwe,  
 Beauty of *vertue*, whom they did forsake  
 And would consider y<sup>t</sup> by punishments  
 235 They shall the staines of *vices* wash away,  
 And may thereby to honestie aspire, [41 v]  
 Their chasticements they would not tortures count,  
 Defenders paines they also would refuse,  
 And to Accusers, and to Iudges will  
 240 They wholly would them selves therin com[m]it. /  
 Wherby it comes to passe y<sup>t</sup> w<sup>th</sup> wise men  
 No place at all for hatred can be left. /  
 ffor who, except he be a blockish foole,  
 Will hate *good men*? And *evil men* to hate  
 245 Were as absurd and void of reasons ground.  
 ffor as mans body hath infirmities  
 So vice is as the sicknes of the *mynd*.  
 Now sith sicke *men* in body non doth hate,  
 But rath[er] such w<sup>th</sup> pittie we behould:  
 250 Much more such *wicked men*, whose sickly mynds  
 Impiety more feirce then any paines,  
 Molesteth mightely, we should not hate:  
 But rather them w<sup>th</sup> teares commiserate. /

## Meter 4 ·

*What gaineth man deadly tumults to breede?*  
*And fate to instigate with his owne hand?*  
*If death you seeke, death doth approach w<sup>th</sup> speede,*

*Whose horses swiftlie coursing never stand.*

- 5        *Whom Serpent, Lion, Tiger, Beare, and Bore,  
With tooth assaile, with sword men punish more.*

*Do men attempt uniust and savage warre,  
And wish to slay each other mutually,  
Because their soile and manners differ farre?*

- 10       *Thes are no reasons sound of cruelty.  
Would you to all men iust deservinges give,  
Love godly men, and for the<sup>35</sup> godles live.*

*Prose 5 ·*

- ffrom hence what happines, or misery  
Consisteth in the merits of the *good*,  
As also of the *bad*, I do behould. /  
Yet in mans common fortune I p[er]ceiue  
5       Some *good* or *evill* therein to inhere.  
ffor noe wise man will rather chouse to be  
Banished, poore, and ignominious,  
Then to excell in wealth and dignitie,  
To be of powerfull strength, and to remayne  
10       In his own native Citty florishing.  
ffor so more clearely and apparently  
His wisdomes office he may execute.  
ffor in some sort *Rulers beatitude*  
Transferred is to forreine *Nations*.  
15       Wheras especially imprisonment,  
The law, and legall penalties, are due  
Rath[er] to Citizens pernicious.  
For whose default they constituted were. /  
Wherefore I much admyre why these events  
20       Unequally w<sup>th</sup> course recipocall  
Are chaunged so, y<sup>t</sup> *vices* punishments  
Oppresse *good men*, and wicked men do reape  
Vertues reward. And I request of you  
To understand what may the reason be  
25       Of such uniust and strange confusion.  
ffor lesse should I admire, if I did iudge

42 ·[r]

<sup>35</sup> *the] they* MS

- All things by *fortunes* changes mixed were:  
 But *God* now beinge governo[ur] of all  
 This my astonishment doth aggravate.  
 30 Who for as much as oft he doth impart  
 To *good men* pleasures, and to *bad men* smart.  
 Contrariwise to *godly men* sometyms  
 He sendeth crossing tribulac[i]ons,  
 And to men wicked their desires doth graunt.  
 35 Unles the cause hereof wee can p[er]ceive,  
 What may be thought herein to disagree  
 From *fortunes* fickle mutability?  
*P.* No marvile if some things confused seeme,  
 While men are ignorant of y<sup>t</sup> highe cause  
 40 Whereby *God* doth in order all dispose.  
 Yet<sup>36</sup> sith the world is guided by *Gods might*,  
 Doubt not but all things do succcede aright. /

## Meter 5 ·

- Arcturus* starres if any do not know  
 Neare to the *Articke* pole fixed to move,  
 Skies rules admyreth, why *Bootes* slow  
 In our Horizon tarieth longe above  
 5 Drivinge his wayne,<sup>o</sup> not hidden longe in Sea,  
 He streightway doth him selfe in sight display. [42 v]

- The hornes of full Moone darkened pale do growe,  
 Eclipsed in the tyme of gloumy night:  
 Whose dimmed light discovered starres doth show,  
 10 Whom *Phoebe* shininge bright had hid from sight.  
 From hence Error doth many Nations move,  
 With bels and basons Moones charmes to remove.

- But non admireth that the blusteringe blasts  
 Doth beate the shore with fominge waves and stormes,  
 15 Nor that congeled snow drift quickly wasts,  
 Dissolved by bright scorchinge *Phœbus* beames. /

<sup>36</sup> Yet] word deleted after Yet MS (Yet was inscribed in the indentation just to the left of the deleted word)

*For, in thes last examples cyted here,  
Do certaine causes evident appeare.*

- The other former causes hidden are,  
Which to find out most mindes of men torment:  
Knowledge wherof lately found out is rare,  
And common sort admire such strange event. /  
If mistie ignorance depart from mynd,  
Nothinge to be admired shall we finde. /*

*Prose 6 ·*

- These things are true, said I, but for as much  
As causes of things secret to discusse,  
And reasons hid in darknes to revayle,  
Unto yo[ur] selfe by right doth appertaine:  
5 I now besech you these things to decide,  
And me herin instruct. For this strang thinge  
Above all other doth amazement bringe.  
*She* somewhat smyling then, thus answered.  
*P.* To matter most profound and intricate  
10 You me insight, w<sup>ch</sup> to determine full  
And finde the depth therof what can suffice. /  
For such a thinge<sup>37</sup> it is, y<sup>t</sup> as one doubt  
Resolved is, innumerable mo,  
Like heads of *Hydra*, do againe arise.  
15 Neither will any limyts this containe,  
Unles w<sup>th</sup> prudence one the same restraine. /  
ffor in this cause wee are accustomed  
Of the *symplicity* of providence  
For to propound great disputac[i]on,  
20 Also concerninge fatall causes course,  
Concerninge chaunces casuall events,  
Of *Gods* foreknowledge, and p[re]destinac[i]on,  
Concerninge freedom of the will of man.  
Which thinge of what importance and what weight  
25 They are, you do observe. But for so much  
As no small porc[i]on of yo[ur] medicyn  
This is for you to understand these things,

43 ·[r]

<sup>37</sup> a thinge] a thinge deleted after a thinge MS



- Although<sup>38</sup> environed w<sup>th</sup> narrow bounds  
 Of tyme wee are, yet will wee undertake  
 30 Something hereof now to deliberate.  
 But if you do in verses muscally  
 Take *delectac[i]on*, yet such pleasures yo[urs]  
 You must a while forebeare untill such tyme  
 As I shall have propounded Arguments  
 35 In order lincked w<sup>th</sup> fitt consequents. /  
*B.* Do what you please, said I, then *she* began  
 As if new matter *she* would undertake. /  
 And thus *she* did dispute. *P.* The generac[i]on  
 Of every thing, as also every chaunge  
 40 Of things y<sup>t</sup> are by *nature* mutable,  
 And what so moved is in any wise,  
 Receiveth causes, order, and their formes,  
 From the stability of *mynd divine*. /  
 W<sup>ch</sup> beinge seated in the turret highe  
 45 Of *Gods simplicity* determineth  
 Meanes manifold of executing things. /  
 W<sup>ch</sup> meanes when as it is considered  
 Accordinge as it is, in divine purity  
 Of *Gods* intelligence, it named is  
 50 *His providence*. / But when relac[i]on  
 It hath to those affaires w<sup>ch</sup> it doth move  
 And doth dispose in orders regiment,  
 Then fate it called is of th'Auncient. /  
 W<sup>ch</sup> to be things distinct may plaine appeare,  
 55 Yf y<sup>t</sup> the efficacy<sup>39</sup> of them both  
 A man consider by the sight of *mynd*.  
 For providence is y<sup>t</sup> reason divine  
 W<sup>ch</sup> constituted is in *supreme Prince*,  
 Of all w<sup>ch</sup> doth all things disposinge guide. /  
 60 But fate is such a disposic[i]on  
 W<sup>ch</sup> doth in transitory things consist,  
 Whereby *Gods providence* uniteth all  
 In order severall firme to where [each is].<sup>40</sup> /

[43 v]

<sup>38</sup> Although] letter deleted after final "h" MS

<sup>39</sup> efficacy] ic inserted above with caret

<sup>40</sup> each is] emendation to complete sentence [Latin: . . . *fatum vero inhaerens rebus mobilibus dispositio per quam providentia suis quaeque nectit ordinibus*.]

ffor *providence* doth all things comp[re]hend,  
 65 As if they were all one, allthough they be  
 Distinguished, though infinit they were.  
 But *fate* things severall distributinge  
 Into their moc[i]ons, places, formes, and tymes,  
 Them doth digest, w<sup>ch</sup> explicac[i]on  
 70 Of order temporall considered  
 As in *Gods* knowledge it doth stand foreseene,  
 It is his providence: but the same union  
 As it divided is and in due tymes  
 Reveyled, so it may be called fate. /  
 75 W<sup>ch</sup> though they be distinct, yet doth the one  
 Of these uppon the other still depend.  
 ffor fatall order ever springeth hence,  
 From the simplicity of providence.  
 ffor like as the *Artificer*, the forme  
 80 Of what he would have finished in mynd  
 Retainyng, doth the workes effect attempt.  
 And what he simplie, and in one instant  
 Of tyme foresawe, he doth in tyme produce.  
 Likewise doth *God* by divine providence  
 85 By one sole Act most steadfastlie dispose  
 Of what is to be put in execuc[i]on. /  
 But those things w<sup>ch</sup> he so disposed hath,  
 By many meanes and seasons severall,  
 By course of *fate* he doth administer.  
 90 Then whether *fate* by certaine *divine spirits*  
 Attendant on *Gods providence* doth stand,  
 Wheth[er] the soule, or *Natures* entire frame,  
 Serve therunto, or influence of starres,  
 Celestiall in firmament who move  
 95 Whether the course of *fate* united is  
 By *Angels* regiment, or spirits skill:  
 Wheth[er] by some of these, or ells by all.  
 Yet this is manifest y<sup>t</sup> *providence*  
 Is the im[m]oveable and simple forme  
 100 Of all things w<sup>ch</sup> are to be brought to passe. /  
 But *fate* of those things w<sup>ch</sup> simplicity  
 Of divine providence determined  
 To be effected, is the mutable

- Connecting of the same in tract of tyme. /  
 105 Wherby it is y<sup>t</sup> what things unto fate  
 Are subiect, they likewise to providence  
 Subiected stand, to whom *fate* also yeildes.  
 But certaine things w<sup>ch</sup> under providence  
 Contained are, surpasse the course of fate.  
 110 Such are those things w<sup>ch</sup> fixed stedfastly  
 Adioyninge neare to *nature* most *divine*  
 Order of fatall levity surmount. /  
 ffor like as of these *orbes* w<sup>ch</sup> rowled are  
 About the *Pole*, y<sup>t</sup> w<sup>ch</sup> is innermost  
 115 Is nearest to the meanes stability,  
 And as it were a center to the rest,  
 W<sup>ch</sup> from the same are placed further of,  
 The furthestmost wherof turned about  
 W<sup>th</sup> greater circuit, by how much it is  
 120 Distant from the *Poles* point indivisible,  
 By so much more it doth in ample course  
 Of larger space extend his moc[i]ons.  
 But if unto the middle point of *Pole*  
 Shall any thinge it selfe associate,  
 125 Therto united fast, it doth become  
 Immutable,<sup>41</sup> and ceaseth to extend  
 His wandring courses moving far and wide,  
 In like sort what thinge further doth depart  
 From *Gods* stabilitie of *mind* most *sovereigne*,  
 130 In greater *laborinth* of ficle *fate*  
 Insnares is, and so much more from *fate*  
 A thinge exempted is, by how much more  
 Neare to the center of *Gods* maiestie  
 He doth approach, but if it shall cleve fast  
 135 To the stabilitie of *supreme minde*,  
 So shall it not by wandringe moc[i]ons raunge  
 But shall surmount the toyle of fatall chaung.  
 The movinge order of *fates* mutability  
 Compared to the pure stabilitie  
 140 Of *providence divine*, hath like propor[i]on  
 As *myndes* discourse hath to the intellect,

[44 v]

<sup>41</sup> Immutable] ImMutable MS, Im inserted in left margin

Or that w<sup>ch</sup> framed is by *generation*  
 To y<sup>t</sup> w<sup>ch</sup> hath his *beinge* permanent,  
 Or tymes succession to *eternity*,  
 145 Or as a circle to the middle point. /  
 This course of *fatall destiny* doth move  
*Heaven* and *constellations* of the starres,  
 And *Elements* doth temper mutuall  
 By commutac[i]on reciprocall,  
 150 Who doth transforme their qualities and formes. /  
 The same concourse of *fate* doth still renue  
 All things y<sup>t</sup> do begine, or cease to live,  
 By like progresse of *issue* and of seede.  
 Mans Actions all and *fortunes fate* doth bynd  
 155 By indissoluble causes connection,  
 Whych<sup>42</sup> for so much as they proceeding have  
 From principles of stable providence,  
 W<sup>ch</sup> in it selfe unchangeable doth stande,  
 They needs must be them selves unchangable.  
 160 ffor so should things be best administred  
 Yf singlenes abyding in *Gods mynd*  
 Immutable orders of causes all  
 Produce, w<sup>ch</sup> order should such things restraine,  
 W<sup>ch</sup> els would rashly changinge still remaine.  
 165 Whereby it comes to passe, y<sup>t</sup> though we can  
 By no meanes understand this course of things  
 So as all seeme confused out of frame,  
 Yet not w<sup>th</sup>standinge course of providence  
 Disposeth all, directinge it to *good*.  
 170 ffor nothing is for *evills* sake performed.  
 No not so much as of dishonest men,  
 Whom as abundantlie we have declared  
 Ayminge at *good*, vile *Error* doth seduce. /  
 Much lesse fatall decree w<sup>ch</sup> doth proceede  
 175 From center of cheife *goodnesse* can w<sup>th</sup>draw  
 Any from his *begininges supreme lawe*. /  
 But you will say what strange confusion  
 Can more iniuriouslie be suffered,  
 Then y<sup>t</sup> to *good men* both *adversity*,

45 [r]

---

<sup>42</sup> Whych] ch inserted above with caret



- 180 And prosperous events should so succede:  
 And y<sup>i</sup> to *evill men prosperitie*,  
 And odious afflictions should fall.  
 Are men of such integritie of *mynd*  
 Y<sup>t</sup> whom they shall iudge to be *good* or *bad*  
 185 They needes must be such as they be esteem'd?  
 But herein mans opinion dive<sup>rs</sup> is  
 And whom some do account worthie rewards,  
 Others esteeme them worthie punishment,  
 But let us here admit y<sup>t</sup> any man  
 190 Were able to discerne *good men* from *bad*  
 Can he behould internall temperature  
 Of *mindes* (as men of bodies use to speake)  
 For myracle not much unlike to this  
 It is to them who did not know the cause,  
 195 Whie unto healthie bodies should agree  
 To some men sweete, to oth[ers] bitter things,  
 Why sicke men also some w<sup>th</sup> sweete receipts,  
 And some w<sup>th</sup> sowre restored are to health.  
 But the *Phisitian* who doth conceive  
 200 Of health and sicknes cause and qualities  
 These things doth not in any case<sup>43</sup> admire.  
 What other thinge doth soules health seeme to be  
 Then honestie? What oth[er] thinge then vice  
 Is the disease therof? Now who beside  
 205 Y<sup>t</sup> *God*, who governeth and healeth *mindes*,  
 P[re]serveth *good* men,<sup>44</sup> and restraineth *bad*?  
 Who when as from highe glasse of *providence*  
 He loking downe, doth clearely understande  
 W<sup>ch</sup> is convenient for everyone:  
 210 To all he doth applie what seemeth fitt. /  
 ffrom hence y<sup>t</sup> Miracle of *fatall* course  
 Doth growe, when that by *Gods knowledge* is wrought,  
 W<sup>ch</sup> to men ignorant amazement brought.  
 Now y<sup>t</sup> I breiflie may conclude, so far  
 215 As humane reason able is to search,  
 Touchinge the depth of *divine* secrecies:

<sup>43</sup> case] "u" deleted after "a" MS

<sup>44</sup> men] inserted above with caret

- That man whom you most iust and righteous  
 Esteeme, to *Gods* allseinge providence  
 Accounted is to be farr otherwise.
- 220 As *Lucan* o[ur] familier contremen  
 Admonished y<sup>t</sup> *Cæsars conqueringe* cause [45 v]  
 Pleased the *Gods*, but *Cato* did approve  
 The cause of *Pompey* beinge conquered. /  
 Then whatsoever in the world you see
- 225 Besides mans expectac[i]on to be done,  
 Order in such things doth proceede aright,  
 Allthough it seeme disorder in thy sight. /  
 But graunt y<sup>t</sup> some man is so vertuous  
 Y<sup>t</sup> in the iudgment<sup>45</sup> both of *God* and *Men*
- 230 He is pronounced to be righteous  
 Yet in his strength of *mynd* he is infirme,  
 So as in him adversitie should vey,  
 Perhaps his innocency he might forsake,  
 Esteeming y<sup>t</sup> the cause of his mishap.
- 235 Such man the prudent dispensac[i]ons  
 Of *God* doth spare, whom such adversitie  
 Crossinge would make much worse, lest unto whom  
 Afflicc[i]ons are unfit, he might oppresse. /  
 Another man w<sup>th</sup> *vertues* absolute
- 240 In life sincere, and neare to *God*, there is  
 Him to be touched w<sup>th</sup> afflicc[i]ons  
 Of any kinde, *Gods* providence doth iudge  
 A thing unlawfull, so as not so much  
 As w<sup>th</sup> diseases bodily to be
- 245 Afflicted he will suffer such a man. /  
 ffor as a certaine man most excellent  
 Hath witnessed y<sup>t</sup> *vertues* edifie  
 The body of a man religious  
 Moreover oftentimes it comes to passe
- 250 Y<sup>t</sup> to *good men* *supreme authority*  
 Of government for great cause is convey'd  
 Y<sup>t</sup> *vice* aboundinge may therby be staye'd. /  
 To some he distributs now *good* now bad,  
 Accordinge to the quality of *mindes*,

---

<sup>45</sup> iudgment] "g" inserted above with caret

- 255 Some he w<sup>th</sup> woes doth pinch lest they grow proud  
 By longe prosperity. Some he permits  
 W<sup>th</sup> hard mishaps tossed to be turmoyl'd  
 Y<sup>r</sup> they therby the *vertues* of their *mind*  
 By exercise of patience might confirme. /  
 260 Some overmuch do feare to undertake  
 What thinge they well are able to effect.  
 Others p[re]suming make too small account  
 Of that w<sup>ch</sup> they unable are to beare. 46 '[r]  
 These for the triall of their ablenes  
 265 *God* leadeth into many crosses sharpe.  
 Some men have purchased w<sup>th</sup> costlie price  
 Of glorious death a reverend name on earth.  
 Some men unconquered<sup>46</sup> by punishments  
 Have shew'd example unto other men,  
 270 Y<sup>r</sup> *virtue* doth invincible remayne,  
 Never subdued by the wicked trayne. /  
 Of all w<sup>ch</sup> things their is no question  
 Y<sup>r</sup> rightlie and in orders harmony  
 And for the benefite of them, to whom  
 275 These seeme to chaunce, they executed are. /  
 By w<sup>ch</sup> said resons it may proved be  
 Y<sup>r</sup> to the wicked sometymes miseries,  
 And sometime wished things to them succede.  
 Concerning miseries no man admyres  
 280 For all iudge them to have deserved ill:  
 Whose punishments not only terryfie  
 Others from hanyous crymes pernicious,  
 But also mend them who are punished.  
 But the prosperitie of wicked men  
 285 Great Argument to *good men* doth afford  
 What they should thinke of such felicity,  
 W<sup>ch</sup> they behould to wayte on *evill men*.  
 Wherin I iudge *God* wiselie doth dispose  
 Y<sup>r</sup> wheras some<sup>47</sup> are of such nature rash  
 290 And so intemperatly importunate,  
 Y<sup>r</sup> povertie would make them sharper sett

<sup>46</sup> unconquered] un inserted above with caret

<sup>47</sup> some] men deleted after some MS

- Headlonge to rushe into most vile attempts:  
 This sicknes *providence* doth wisely cure  
 By remedie of giving such man wealth.  
 295 Such wicked man seinge his conscience  
 W<sup>th</sup> crymes polluted and shall w<sup>th</sup> him selfe  
 Compare theirw<sup>th</sup> his *fortune* prosperous,  
 Perhaps will feare lest sorrowfull he loose  
 The thinge wherof he hath the ioyfull use.  
 300 ffor w<sup>ch</sup> cause<sup>48</sup> he will chaunge his manners bad  
 And while his former fortune he shall feare  
 To loose, his wickednes he<sup>49</sup> will forbear. /  
 Some beinge rays'd unworthelie to top  
 Of great prosperitie, are headlong cast  
 305 Into deserved infelicitie. / [46 v]  
 To some authoritie of punishinge  
 Permitted is, y<sup>t</sup> it might be the meanes  
 To exercise the vertues of the *good*:  
 And w<sup>th</sup> greate punishments to curb the *bad*. /  
 310 ffor as no leauge concordant there can be  
 Betwen the honest and dishonest myndes,  
 So neither can dishonest men agree  
 Betwen themselves. And greatest reason why  
 For whereas vyces do distract the mynde,  
 315 One from another, they do still dissent.  
 And oftentimes such things they enterprice  
 W<sup>ch</sup> when to end they have accomplished,  
 They iudge it fit to be relinquished.  
 ffrom whence the *highest providence*, oft tymes  
 320 A myracle prodigious doth produce,  
 Y<sup>t</sup> wicked men, do make the wicked, *good*.  
 ffor when men seeme to beare indignities  
 By bad men offred, then inflam'd w<sup>th</sup> hate  
 Of such dishonest men, who them afflict,  
 325 To vertue profitable they returne,  
 Because they study from them to dissent  
 Whom they do hate. ffor only divine power  
 Ys such y<sup>t</sup> it can *evill* turne to *good*.

---

<sup>48</sup> cause] inserted above with caret

<sup>49</sup> he] letter deleted after "e" MS



- When as in fittest seasons using them  
 330 Th'effect of some *good*, it doth picke therefrom.  
 ffor certaine order comp[re]hendeth all  
 Y<sup>t</sup> what thinge shall in any sort decline  
 From course assigned by *Gods providence*,  
 Allthoughe the same to other course revolt  
 335 Yet into order it constrayned is.  
 Lest in the kingdomes rule of providence  
 Should any priviledge be left for chaunce.  
 The strongest *God* throughout the world, all those  
 Divers events to *good end* doth dispose,  
 340 But unto man it is no lawfull thinge  
 By shallow witt either to comp[re]hend  
 Or els in baren words to explicate  
 Order and causes all of *worke divine*. /  
 This only to behould let it suffice,  
 345 Y<sup>t</sup> *God* who hath produced *natures* all,  
 Directinge all to *good* doth them dispose,  
 And while the things w<sup>ch</sup> he produced hath  
 He doth endeavo[ur] to retaine in good  
 Accordinge to his owne similitude,  
 350 All *evill* from the *lymits* of his *Realme*  
 By fatall order he will extirpate:  
 Whereby it is y<sup>t</sup> *evills* all, w<sup>ch</sup> seeme  
 In earth most to abound, if you respect  
 Disposing providence you shall perceive  
 355 Nothing at all may anywhere seem *ill*.  
 But I you see allreadie wried  
 W<sup>th</sup> questions weight, and Arguments prolix,  
 Expect some ease by verses melodie.  
 Whereof a tast receive, thy mynd to feede,  
 360 Whereby more stronge wee further may proceede.

*Meter 6 · /*

- With prudent mind if you would clearely see  
 The reigiment of highest power divine,  
 Attentively then do your eies incline  
 To view the stately tops of heavens highe.  
 5 For in firme leauge, w<sup>ch</sup> doth not flittinge swerve,  
 The starres their auncient harmony observe.

The blazing beames of Phœbus bright as fire  
 Do never hinder th'orbe of Phœbe cold,  
 Nor Urse Maior whose swifte course doth hould  
 10 Bending about Pole Articke, doth desire  
     To dippe his flaminge light in Ocean deepe,  
     Though other starres, hee see, that course do keepe. /

Bright eveninge Vessper orderly doth show  
 With equall space of tyme that night is neare:  
 15 And Lucifer doth bringe the morninge cleare,  
 So love by course alternally doth goe,  
     Revivinge endles courses mutually,  
     So discourd none doth harbour in the sky. /

This concord equalizeth elements  
 20 In even balances, that contraries  
 As moist to dry thinges yeild by fitt degrees,  
 And cold with heate combin'd it selfe contents:  
     That mountinge fire ascendeth up on highe,  
     And massie earth discendinge low doth ly. / [47 v]

By this concordinge harmony, in Springe  
 The yeare sweete flowers and fragrant smels doth yeild,  
 And schorchinge Sommer parcheth corne in feild,  
 Which Goddes Ceres first to use did bringe.  
 25      Autumnus doth returne with fruits increase,  
 30      The sturdy stormes in winter seldome cease.

This harmony most temporate doth nourishe  
 Producinge what in world do live and move:  
 By death againe it doth the same remove,  
 Bringinge to nothinge that which late did florish. /  
 35      Amongst these chaunges God on highe doth reigne,  
     Who guidinge reines of thinges dothe them containe. /

Remaininge Kinge and Lord, Fountaine and Springe,  
 The lawe and prudent Iudge of causes right,  
 Who doth revoke thinges movinge by his might,  
 40 And doth to quiet rest their motions bringe. /

*So that they cannot in their course endure,  
His grace unstable things makes to be sure. /*

*For now unles the souvereigne lord of all  
Revoking should renewe the Worldes progression,  
45 And should theire orbes containe in due succession,  
Declininge things by wisdom to recall:  
The things w<sup>ch</sup> stable order now doth swaye,  
Dissolved from theire fountaine, would decay. /*

*This God is unto all the common love,  
50 And everie creature doth one thinge require,  
To supreme goodnes end for to aspire.  
For otherwise they cannot live or move,  
Unlesse with pure love they retorne againe  
To souvereigne cause, who doth their state maintaine. /*

*Prose 7*

*P. Do you not now apparently behould  
What consequentlie may inferred be,  
From p[re]mises before, wherof wee spake?  
B. What followeth thence? P. That all fortunes events  
5 Undoubtedlie are good. B. How can y<sup>t</sup> be?  
P. Knowe you, whereas all fortune sweete and sowre, 48•/[r]  
Partlie the godlie to remunerate,  
Or them to exercise imposed is. /  
And partlie for this end, y<sup>t</sup> wicked men  
10 Might punishment and due correction beare.  
Every event of fortune good I deeme,  
W<sup>ch</sup> iust or profitable still doth seeme. /  
B. This is, I say a reason passing true. /  
And when I call to mynd Gods providence,  
15 Or fate, wherof you have discoursed late,  
This sentence w<sup>th</sup> firme props supported stands.  
But if you please we may associate  
This sentence w<sup>th</sup> them whom you have before  
Alleadged, mans opinion to surmount.  
20 P. Wherefore? B. Because the com[m]on phrase of men  
Doth oft inculcate this y<sup>t</sup> to some folke*

- Fortune is evill.* *P.* Will you therefore  
 Y<sup>t</sup> wee a litle while examine now  
 These phrases of the vulgar sort of men?  
 25 Lest we to much from mans capacitie  
 May seeme herein reclyninge to digresse.  
*B.* Do as you please. *P.* Do you not that esteeme  
 W<sup>ch</sup> profiteth, to be *good*? *B.* Doubtles, yes. /  
*P.* Now y<sup>t</sup> w<sup>ch</sup> either exerciseth man,  
 30 Or doth correct is profitable. *B.* True.  
*P.* Then is all *fortune good*, indeede. *B.* What els?  
*P.* But this is such mens fortune, who are sett  
 In vertues fortresse, and do warre attempt  
 Against adversities, or els from vice  
 35 Declininge, chose the path of vertues all.  
*B.* I can it not deny. *P.* What do you think  
 Of fortune prosperous, w<sup>ch</sup> in good men  
 Is granted for a *guerdon*<sup>o</sup> or reward,  
 Do common people iudge y<sup>t</sup> to be naught?  
 40 *B.* ffy no, but as it is, they iudge it *good*.  
*P.* What do the people thinke of all the rest  
 W<sup>ch</sup> beinge sharpe w<sup>th</sup> rigor do restraine  
 The wicked by deserved punishment,  
 Do they the same esteeme for to be *good*?  
 45 *B.* Of all things w<sup>ch</sup> may be imagined,  
 The people iudge this miserable most.  
*P.* Marke then if wee the com[m]on peoples voyce  
 Thus imytatinge, may not thence conclude [48 v]  
 That w<sup>ch</sup> surmounteth mans opinion.  
 50 *B.* What thinge is that? *P.* From former p[re]mises  
 Graunted already it will follow right  
 Y<sup>t</sup> all events of *fortune* resteth *good*,  
 To such as vertue have, or growe therin  
 Or vertues would atchive. But unto them  
 55 Who in impietie abide, *fortune* is naught. /  
*B.* This thinge is true, though none dare it confesse. /  
*P.* Why so a wise man ought not much to greive  
 When he is urg'd w<sup>th</sup> fortune to contend,  
 No more then it becomes a valiant man,  
 60 W<sup>th</sup> indignac[i]on to perplex his mynd,



- When the *Al-arme*<sup>50</sup> doth sommon him to warre.  
 ffor unto both<sup>51</sup> y<sup>t</sup> difficult turmoyle  
 Then im[m]inent is cause materiall  
 Unto the one to propagate his fame  
 65 Unto the oth[er] wisdom to confirme.  
 And thereuppon vertue hath got her name,  
 Because dependinge on her proper strength  
 By nothinge opposit *she* is subdued.  
 Nor you who placed are in vertues path  
 70 Cam to the world to wollow in delights,  
 And to continue in yo[ur] pleasures vaine,  
 But warre you wage w<sup>th</sup> fortune of all sorts.  
 Wherefore lest fortune sorrowfull oppresse,  
 Or pleasant fortune may yo[ur] mynds corrupt,  
 75 W<sup>th</sup> all yo[ur] strength embrace the goulden meane.  
 ffor whatsoever doth come short thereof  
 Or els exceedeth it, unhappie is,  
 And is w<sup>th</sup>out reward. ffor in yo[ur] selves  
 It doth consist what *fortune* you will frame,  
 80 For every thinge y<sup>t</sup> seemeth rigorous,  
     *Good men* doth exercise, or els correct,  
     Or els it punisheth the wicked sect. /

## Metrum 7.

- Kinge Agamemnon waginge ten yeares warre,  
 Troy did ruinate in Phrigia*<sup>52</sup> *farre:*  
*Revengeing Paris wronges who had defiled  
 His brother Menelaus wife beguiled.*  
 5 *When he with Græcian fleete to saile did mynd,  
 With bloud he purchased a prosperous wind:* 49 [r]  
*Castinge of love w<sup>ch</sup> parents exercised,  
 He let the Preist his daughter sacrifice.*  
*Ulisses did bewaile his losse of men*  
 10 *Whom Poliphemus fierce in hollow den  
 Lurkinge, in savage sort did ill entreate,*

<sup>50</sup> *Al-arme*] "u" deleted after "r" MS<sup>51</sup> both] "o" deleted after "o" MS<sup>52</sup> *Phrigia*] "h" inserted above with caret

- Devouringe them in gredy paunche<sup>53</sup> for meate:  
 Who sleapinge, yet Ulisses w<sup>th</sup> greife sad  
 Thrust out that monsters eye with anger mad.  
 15 Wherby reveng'd on him he did restore  
 Ioy to his heart, and eies that wept before. /  
 Labours full difficult of Hercules  
 Do celebrate his highe renowned praies,  
 The Centaures proude in strength he did subdue.  
 20 The Lions skine he stripped and him slue.  
 The Harpies w<sup>th</sup> his arrowes put to flight.  
 The goulden apples he did take by might,  
 Althoughe the Dragon did him then behould,  
 Yet he did loade his hand with massie gould.  
 25 Dogge Cerberus w<sup>th</sup> tripple cheine he drew.  
 The cruel Diomed he overthrewe,  
 And gave him to his horses beinge deade,  
 Which wonted were<sup>54</sup> with mans flesh to be fed.  
 Revivinge monster Hydra feirce in ire  
 30 By him was slaine, his venime burn'd with fire.  
 Achelous ashamèd for his disgrace  
 Within his banckes hid his deformed face. /  
 Antaeus,<sup>55</sup> whom earth did to strength restore,  
 Lifting from earth, he slue on Libian shore.  
 35 Fire-spittinge Cacus he did slay in feight,  
 Whereby Evanders ire aswaged streight.  
 Those shoulders stronge w<sup>ch</sup> skies waight should sustaine,  
 Th'Arcadian Boare foaminge uppon, was slayne. /  
 And this of Hercules was labour last,  
 40 In Atlas steede he bear the heavens vast,  
 With necke not bowinge. So the skies he wonne,  
 As guerdon° for the worke which he had done. /  
 Ye valiant hartes with might march forward then,  
 Folow these statelie steps of worthy men.  
 45 Why do ye (base mindes),<sup>56</sup> fainte, abhorringe paines?  
 Subdue earthes clogge, and skies shall be yo[ur] gaines.

<sup>53</sup> paunch] "h" inserted above with caret

<sup>54</sup> were] "a" deleted after first "e" MS

<sup>55</sup> Antaeus] Anthous MS

<sup>56</sup> mindes),] mindes,) MS

[49 v]

THE · PHYSICKE<sup>1</sup> · OF<sup>2</sup> · PHILOSOPHIE<sup>3</sup> ·

*compiled by Anicius Manlius Torquatus  
Severinus Boethius, touching the  
consolation of Lady Philosophy  
in the<sup>4</sup> tyme of  
his exile · /*

*The fift booke wherin she resolveth him of certaine  
doubts arising from the consideration of Gods  
providence touching chaunce and fre-will. /*

*Prose 1 ·*

These words *she* spake, and then of other things  
To treate and speake *she* turned her discourse.  
Then I thus said, yo[ur] exhortac[i]on  
Aptly is framed, and beseemeth best  
5 Yo[ur] grave authoritie. But I perceave  
Y<sup>r</sup> true it is, w<sup>ch</sup> you remembred late,  
Y<sup>r</sup> the deepe question of *providence*  
Intangled is w<sup>th</sup> many doubts profound. /  
ffor I demand whether determine you  
10 Y<sup>r</sup> chaunce is any thinge? And what chaunce is?  
*P.* My debt late promised to pay, I hast,  
And unto thee the way to manyfest,  
Whereby to native soyle thou mayest repayre. /  
But these thy doubts, thouge to be understood  
15 They profitable are, yet they digresse  
A litle from the path of o[ur] intent. /

---

<sup>1</sup> PHYSICKE] "C" inserted above with caret

<sup>2</sup> OF] inserted above with caret

<sup>3</sup> PHILOSOPHIE] PHILOSOPHIE MS

<sup>4</sup> the] the deleted after the MS

- And it is to be feared lest thy *minde*,  
 In by-pathes intricate long wried,  
 To find the right way hardlie will suffice. /
- 20 *B.* That thinge you nothings neede to feare at all. /  
 For calme contentments quiet ease it is  
 For me to understand doubts difficult,  
 Wherin my *mynd* conceiveth cheife *delight*. /  
 And when<sup>5</sup> the body of yo[ur] disputac[i]on
- 25 Shall wholly cleared from all doubts appeare:  
 Concerninge other things w<sup>ch</sup> may succede  
 No questions difficult will thence arise. /  
*P.* To<sup>6</sup> thy<sup>7</sup> desire, said *she*, I condescend.  
 And therw<sup>th</sup>all to speake *she* thus began:
- 30 Yf any man define chaunce in such sort  
 As if it were *Event* at randome done 50 ·[r]  
 By headlonge moc[i]on, rashly brought to passe  
 W<sup>th</sup>out all *Causes* certaine *union*,  
 I then affirme nothinge is *Chaunce* at all. /
- 35 And do esteeme it as a naked name,  
 Distinct from true signification  
 Of *subiect matter* w<sup>ch</sup> we have in hand. /  
 ffor what place can be left to rash event,  
 Sith all things *God* doth wiselie keepe in frame. /
- 40 For true it is y<sup>t</sup> nothinge beinge hath  
 From nothinge, wherto all *antiquity*  
 W<sup>th</sup> one consent ever subscribed hath. /  
 Yet this is not a fundamentall ground  
 Includinge *God* the first creatinge cause:
- 45 But to materiall subiects doth extend,  
 Namely to *nature* of created *formes*. /  
 But if y<sup>t</sup> from no causes, any thinge  
 Beginninge hath, it seemeth to aryse  
 ffrom nothinge: and if y<sup>t</sup> cannot be done,
- 50 It is impossible y<sup>t</sup> there can bee  
 Such *Chaunce*, as wee before defined late. /  
*B.* How then? Is nothinge to be rightlie cald

<sup>5</sup> when] inserted above with caret

<sup>6</sup> To] erasure in MS over-written

<sup>7</sup> thy] letter deleted after "h" MS



- By *names* of chaunce or fortunes casual?  
 Or is there any thinge, (although unknowne  
 55 Unto the vulgar sort) whereto these names  
 Conveniently may serve for to expresse?  
*P.* My *Aristotle* in his *physickes* hath  
 Both<sup>8</sup> breiflie, and accordinge to the truth  
 This thinge defyned well.<sup>9</sup> *B.* I pray you how?  
 60 *P.* Whenas a thinge is undertaken for  
 Som certaine end, if y<sup>t</sup> another thinge  
 Then was intended haply come to passe  
 Uppon occasion of some other cause:  
 Y<sup>t</sup> same *Event* is nominated *Chaunce*. /  
 65 As if a man intendinge to manure  
 His field, and for y<sup>t</sup> end digginge the ground  
 Shall find a masse of gould, then such event  
 Is thought to fall out by *Chaunce casual*. /  
 Yet notw<sup>th</sup>standinge this doth not befall  
 70 From nothinge, but his proper causes hath,  
 W<sup>ch</sup> then concurringe by a sodaine hap,  
 And unexpected, seemes to make the *Chaunce*. /  
 ffor if the *Tyller* had not dig'd<sup>10</sup> the ground [50 v]  
 Or if the owner, had not in y<sup>t</sup> place  
 75 His money hid, the gould had not ben found. /  
 Then these are causes of such sodaine chaunce,  
 When any thinge produced comes to passe  
 From meetinge causes, w<sup>ch</sup> do all concurre  
 W<sup>th</sup>out the doers expectation,  
 80 Or the intention wherat he did ayme. /  
 For neither y<sup>t</sup> man who had hid the gould  
 Nor he y<sup>t</sup> did the ground manure, did meane  
 Or in his thoughts intend the mony should  
 Be found, but as I said, what th'one had hid,  
 85 It did concurre, and haplie came to passe,  
 The other should there dig where it was lay'd.  
 Therefore wee may define *Chaunce* properly  
 To be, an unexpected workes event

<sup>8</sup> Both] "o" deleted after "o" MS

<sup>9</sup> well] inserted above with caret

<sup>10</sup> dig'd] digd MS

- 90      Proceedinge from encountringe causes force,  
       In such things as for other ends are meant. /  
       But *divine order* w<sup>ch</sup> doth still proceede  
       W<sup>th</sup> an inevitable causes lincke,  
       Discendinge from *fountaine of providence*,  
           W<sup>ch</sup> doth in place and tyme, dispose all things,  
 95      Causes so to concurre to-gether brings. /

*Meter 1 ·*

- The river Tygres and Euphrates rise*  
*From one Springe, in the craggie Parthian hills,*  
*Where castinge backward darts the souldier flies,*  
*Where with pursuinge enymies he kills. /*  
 5      *This Springe devided streight two chanelz fils,*  
       *Whose streames if afterwards they meete, such thinge*  
       *Must also meete, w<sup>ch</sup> both<sup>11</sup> those rivers bringe*

- As shipps must needes concurre, and stemmes of trees. /*  
*And though such things do seeme by chaunce to flowe,*  
 10      *Yet rivers banckes guidinge them, maketh these*  
       *To passe alonge what way the streames do go:*  
       *And doth direct them in the current lowe. /*  
       *So chaunce, w<sup>ch</sup> seemes to float without all reines,*  
       *Is curbed, whom the lawe of fate restraines. /*

*Prose 2 · /*

51·/[r]

- B: These things I well observinge understand  
 And to yo[ur] speeches I yeild my assent.  
 But in this firme united causes cheine  
 Is there no libertie of mans freewill?  
 5      Or doth this fatall linke of *providence*  
       The moc[i]ons of all humanine mynds restreine?  
 P. There is freewill, nor reason naturall  
 In any creature hath been ever knowne,  
 But they have had the libertie of will.  
 10      ffor what thinge naturally reason hath,  
       The same hath iudgment whereby, every thinge  
       It may, accordinge as it is, discerne.

---

<sup>11</sup> both] "o" deleted after "o" MS

- Wherefore what thinge is meete to be eschew'd,  
 And what is to be wished it doth knowe.  
 15 And what a man doth iudge to be desyred,  
 He doth require. But he doth y<sup>t</sup> eschewe  
 W<sup>ch</sup> he thinks fit to be abandoned.  
 Then in all those in whom doth reason rest  
 Freedome to will and nill is in theire mynds.  
 20 But y<sup>t</sup> this freedome equall is to all  
 I do not here affirme for *essences*  
 W<sup>ch</sup> are celestially, and divine, have  
 Iudgment more sound, and will more incorrupt,  
 Also abilitie effectually, ~ ~  
 25 They have to execute what they desire.  
 And soules of men must needs be farr more free  
 When they in contemplac[i]on of *Gods will*  
 Continue firme, and they are not so free  
 When they decline unto the bodies base.  
 30 And yet lesse free they are when passions vayne  
 Do bynd their acc[i]ons w<sup>th</sup> an earthlie cheine,  
 But extreame slavery of soules it is,  
 When as addicted unto vices foule  
 They fall away from firme possession  
 35 Of understandinge proper unto men. /  
 ffor after y<sup>t</sup> theire eyes they shall divert  
 From beames of perfect truth y<sup>t</sup> mounts on highe,  
 To gaze on things belowe obscure and darke,  
 Streightway w<sup>th</sup> mistie clouds of ignorance [51 v]  
 40 They blinded are, and w<sup>th</sup> affections  
 Pernicious, disturbed they turmoyle.  
 Whereto when they approach, and give consent,  
 Their slavish servitude they do augment:  
 Wherein them *selves* they have<sup>12</sup> enwrapped fast,  
 45 And in some sort them *selves* do captivate,  
 And proper libertie do ruinate.  
 W<sup>ch</sup> things neverthelesse the sight divine  
 Of *providence*, from all eternity  
 Behouldinge, all events doth clearely see,  
 50 And doth dispose all things p[re]destinate,

---

<sup>12</sup> have] inserted above with caret

Accordinge to their merrits severall.  
He superviseth all, and heareth all.<sup>13</sup>

*Meter 2 ·*

- Homer w<sup>th</sup> eloquences streames  
Which from him flow mellifluous,  
In verse depainteth Phœbus beames  
Brightly displayd perspicuous,  
5       Howbeit Sunne is not of might,  
          Into earthes depth to peirce w<sup>th</sup> light,  
          The depth of Sea doth passe his sight,  
          Obscured inconspicuous. /*
- In worldes Creator doth consist  
10       More bright beames, for he vieweth all.  
          No masse of earth can him resist,  
          No gloumy night so darke can fall,  
          But in one act his eye of mynd  
          What is, was, or shall be doth finde.  
15       Then viewinge sole all thinges in kind,  
          Sole Sunne we may God truly call. /*

*Prose 3 ·*

- [B.] Se now I am w<sup>th</sup> ambiguity  
More difficult ensnared then before. /  
P. What ambiguity? But where w<sup>th</sup> all  
Yo[ur] mynd purplexed standeth I do gesse. /  
5       B. That God foreknoweth all things and events       52·/[r]  
          Directly seemeth for to contradict  
          And quite repugneth freewills libertie. /  
          For if all things, Gods wisdom doth foresee,  
          And by no meanes can be deceived, then  
10       Y<sup>t</sup> thinge must necessarilie fall out  
          W<sup>ch</sup> providence foresawe to come to passe. /  
          Wherefore if God from all eternitie  
          Not only doth fore-knowe mens actions:  
          But also knowes their consultac[i]ons,

<sup>13</sup> ll. 51-2: indentation omitted in MS



- 15 And inclinac[i]ons of their harts desire.  
 Then shall there be no freedome of the will. /  
 ffor neither can be any other fact  
 Attempted, or another will can stand,  
 But such alone as divine *providence*,  
 20 W<sup>ch</sup> cannot be deceived, did *fore-knowe*.  
 ffor if *Events* of things could otherwise  
 Be wrested, then they are by *God fore-seene*,  
 Then *prescience* of *future* things *Events*  
 Fixed im[m]utable there should not be,  
 25 But rather an *opinion* waveringe,  
 W<sup>ch</sup> thinge of *God* once to imagine, were  
 Abominable wickednes, I iudge. /  
 Neither can I such *sophistrie* approve  
 Wherby this questions knott some do believe  
 30 May be dissolved, for they this affirme:  
*Event* of things doth not succede therefore  
 Because *Gods providence fore-sawe* the same  
 Should be effected. But contrarywise  
 Rather, because the thinge should take effect  
 35 Therfore *Gods providence* cannot thereof  
 Be ignorant. But if the case<sup>14</sup> were so,  
 This needs declineth to the adverse part.  
 For so necessity there should not be  
 Y<sup>r</sup> things *foresene* should therefore take effect,  
 40 But a neceßitie should be inferr'd  
 Y<sup>r</sup> *future thinges Events* should be *fore-seene*. /  
 As thoughe the question were what is the cause  
 Of both these things: wheth[er] *Gods prescience*  
 Do cause necessitie to future things, [52 v]  
 45 Or future things doe cause *Gods prescience*. /  
 But wee endevo[ur] to make manifest  
 Y<sup>r</sup> howsoever causes order stand,  
 Th'event of things *fore-knowne* must needs succede, /  
 Allthoughe *Gods prescience* to future events  
 50 Seeme not neceßitie for to inferre. /  
 ffor if a man do sitt, th'opinion  
 W<sup>ch</sup> iudgeth him to sitt is certaine true. /

<sup>14</sup> case] "u" deleted after "a" MS

Contrarywise if the opinion  
 Touchinge a man y<sup>t</sup> he doth sitt, be true:  
 55 It cannot be but such man then doth sitt. /  
 Then in them both<sup>15</sup> necessitie remaines,  
 Necessity to sitt is in the one,  
 Necessity of truth is in the other.  
 But yet a man doth not for this cause sitt,  
 60 Because the iudgement y<sup>t</sup> he sitts is true,  
 But rather such opinion standeth true,  
 Because it chaunced that the man did sitt.  
 And so allthoughe the cause of truth hereof,  
 Proceedeth only from one part of these,  
 65 Yet notw<sup>th</sup>standinge in both parts there is  
 Common necessitie. And in like sort  
 Concerninge *providence*, and future things,  
 It is most evident wee may dispute,  
 ffor thoughe, because *Events* will come to passe  
 70 *Gods providence* doth therefore them foresee  
 And not because such things were seene before  
 Therefore they come to passe. Nevertheles  
 Necessity there is y<sup>t</sup> things to come  
 Should be by *God* foreseene, and that such things  
 75 As are fore-seene should likewise take effect. /  
 W<sup>ch</sup> thinge alone sufficeth to destroy  
 The doctrine of the liberty of will. /  
 Now how p[re]posterous a thinge is this  
 Y<sup>t</sup> the *Event* of temporall affaires  
 80 Should be imagined to be the cause  
 Of *Gods foreknowledge* w<sup>ch</sup> eternall is,  
 What is it els to thinke, y<sup>t</sup> therefore *God*  
 Fore-seeth future things, because they are  
 To come to passe, then to imagine that  
 85 *Events* w<sup>ch</sup> heretofore were brought to end  
 Were cause of *Gods highe providence divine*. /  
 Moreover even as, when I do knowe  
 A thinge to be, the same thinge *beinge hath*  
 So when I knowe a thinge shall come to passe  
 90 The same thinge of necessitie shall come:

53•/[r]

---

<sup>15</sup> both] "o" deleted after "o" MS

- So then it followeth by consequent  
 Non can avoyd *fore-knowne* things accident. /  
 Lastlie if any man a thinge esteeme  
 For to be otherwise then the thing is,  
 95 The same not only is no knowledge sound  
 But is deceiveable *opinion* false,  
 From truth of knowledge far distinguished. /  
 Then if a thinge be so to come to passe  
 As the *Event* therof uncertaine stands,  
 100 Nor necessarily doth take effect:  
 How can such thinge be manifestlie knowne  
 Before it come y<sup>t</sup> it shall sure succede?  
 ffor as firme knowledge is not w<sup>th</sup> falshood  
 Mixed at all, so y<sup>t</sup> w<sup>ch</sup> is thereby  
 105 Once app[re]hended cannot otherwise  
 Remaine, then as it app[re]hended is. /  
 ffor this the reason is why knowledge sound  
 Hath no untruth therin, because necessitie  
 Ther is, y<sup>t</sup> every thinge should so consist  
 110 As knowledge comp[re]hendeth it to stand.  
 What then? How can *God* things to come *fore-knowe*  
 W<sup>ch</sup> are uncertaine? For if he account  
 Y<sup>t</sup> such *Events* will come asuredlie,  
 Wherof is possibilitie not to come:  
 115 He is therin deceived, w<sup>ch</sup> to thinke  
 Not only is profane, but once to speake. /  
 But if, as things are, *God* do them behould  
 That they shall even so be brought to passe  
 So as he knowe y<sup>t</sup> it is possible  
 120 Such things may take effect, or no effect:  
 What *p[re]science*<sup>16</sup> were this, w<sup>ch</sup> doth conceive  
 No certaintie, nor firme stability?  
 Or what would such *fore-knowledg* disagree  
 From speach propheticall ridiculous<sup>17</sup>  
 125 Of ould *Tyresias*? What-so-ever I [53 v]  
*Shall speake* will eyther come to passe, or not. /  
 Yea, what would *divine providence* exceede

<sup>16</sup> *p[re]science* "r" inserted above

<sup>17</sup> ridiculous "o" inserted above with caret

*Humaine opinion*, if, as men, *God* iudge  
 Such things to be uncertaine, whose *Event*  
 130 Uncertaine stands? But if nothinge can be  
 W<sup>th</sup> y<sup>t</sup> most certaine fountaine of all things  
 Uncertaine: then the *Event* of things is sure  
 W<sup>ch</sup> he fore-knew im[m]utably to come.  
 Wherefore no *libertie* at all ther is  
 135 In humane counsell, or mans actions  
 W<sup>ch</sup> *divine Intellect* behouldinge all  
 At once, w<sup>th</sup>out *erroneous* falsity,  
 To one *Event*, doth firme constreine and ty. /  
 To w<sup>ch</sup> thinge if wee once shall condescend  
 140 There will greate inconvenience arise  
 In *humaine thinges*. For then in vaine wee should  
 Rewards to *Godly men*, or punishments  
 Unto the *wicked sort* propound. W<sup>ch</sup> things  
 No free and voluntary moc[i]on  
 145 Of their mynds hath deserved to receave. /  
 And of all things y<sup>t</sup> should seeme most uniust  
 W<sup>ch</sup> now is iudged to be equall most.  
 Namely y<sup>t</sup> *bad men* should be punished,  
 Or y<sup>t</sup> *good men* should a reward receive. /  
 150 Whom not their proper will enforced hath  
 To *good or evill*, but necessitie  
 Of future things fixed, compelled them. /  
 Neith[er] should *vices* then be any thinge,  
 Nor *vertues* any thinge, but rather then  
 155 A mixt and indiscreete confusion  
 Of all deserts of man would here ensue. /  
 And nothinge may more vile surmised be  
 Yf *order* all of things from *providence*  
 Derived should succcede, and no *free-will*  
 160 Were in mans consultac[i]ons and attempts. /  
 So should it come to passe y<sup>t</sup> *vices all*  
 W<sup>ch</sup> wee com[m]it may be attributed  
 To *God*, who is the *Author* of all *good*.  
 Also therby no reason would appeare  
 165 To hope, or pray for any thinge we want  
 For what can any man hope, or desire,  
 When fatall *order* irrevocable



- Uniteth firme all things w<sup>ch</sup> man may have. /  
 Then y<sup>t</sup> only associations league,  
 170 W<sup>ch</sup> is betwen men, and God should surcease  
 Namely to hope for good, and to entreat  
 Of God to keepe man from *ill accidents*.  
 For by the price of prayers humblenes  
 Reward inestimable of Gods grace  
 175 Wee do obtaine. W<sup>ch</sup> is the only *meane*  
 Wherby men may be thought w<sup>th</sup> God to talke.<sup>18</sup>  
 And to y<sup>t</sup> *light* wherto no man can come  
 Before by prayers supplication  
 He do obtaine the same, he may aspire. /  
 180 W<sup>ch</sup> prayers if they seeme to have no force,  
 By grauntinge of necessitie of things,  
 W<sup>ch</sup> are to come, what meanes then [do]<sup>19</sup> we have  
 Whereby we may be lincked and adheare  
 Unto the *supreame Govenour* of all?<sup>20</sup>  
 185       Whereby *mankinde*, as you before did say,  
           Disioyned from his *fountaine* would decay. /

## Meter 3 ·

- What cause discordinge parteth concords cheine?*  
*What God hath set such warres betwene*<sup>21</sup> *truthes two,*  
*That those w<sup>ch</sup> truth distinct do both containe*  
*Togeth[er]*<sup>22</sup> *ioyned seeme not so to doe?*  
 5       *Betwene*<sup>23</sup> *true thinges can there no discord be?*  
           *And do all truthes w<sup>th</sup>in them selves agree?*

- Mans mynd oppressed w<sup>th</sup> his members blinde*  
*Which do the knowledge of the soule bereave,*  
*Coniunctions secreat cannot aptly finde,*  
 10       *Nor can the reason of hard thinges conceave.*

<sup>18</sup> talke] "l" inserted above with caret<sup>19</sup> [do]] emendation to complete the intended question [Latin: . . . *quid erit quo summo illi rerum principi coneciti atque adhaerere possimus?*]<sup>20</sup> all?] all. MS<sup>21</sup> betwene] "e" inserted above with caret after "n"<sup>22</sup> Togeth[er]] "r" inserted above with caret<sup>23</sup> Betwene] "e" inserted above with caret after "n"

*Why then do men<sup>24</sup> so ardently desire  
Unto concealed knowledge to aspire?*

- Doth doubtfull minde perceive what it would knowe?  
But who will strive to knowe thinges manifest?*  
15 *But if he knowe it not, why seekes he so  
The thinge, whereof he ignorant doth rest?  
Unknowne thinges who can seeke? Where<sup>25</sup> shall he finde?  
Or beinge founde, who knowes formes beinge blinde? [54 v]*

- When soule beheld the thoughts of God most deepe,  
20 Things generall and speciall then were knowne:  
But since darke bodies cloudy<sup>26</sup> did her keepe,  
Her knowledge wholly is not overthrowne.  
For still she houldeth knowledge generall,  
But hath forgotten much in speciall.*

- Therefore whoso would knowe the veritie,  
25 Mans soule here neither understandeth all:  
Nor ignorant doth altogether ly,  
But doth remember matters generall,  
Which she retaininge, striveth more and more  
30 That to the whole she may, lost parts restore. /*

*Prose 4 .*

- P. This questions doubt concerning providence  
In auncient tymes hath caused much adoe  
And Marcus Tullius in his distribuc[i]on  
Of divination hath w<sup>th</sup> all his force  
5 Sifted this thinge, and of yo[ur] selfe the same  
Hath very longe and much ben searched for.  
But in no sort by any one of you  
This hath w<sup>th</sup> diligence sufficient,  
And soundnes ben decyded hitherto,  
10 Of whose obscurity this is the cause,  
Y<sup>e</sup> the discourse of humaine intellect*

<sup>24</sup> *men]* *man* MS

<sup>25</sup> *where]* *were* MS

<sup>26</sup> *cloudy]* *inserted above with caret*

- To puritie of *divine prescience*  
 Unable is to mount or penetrate,  
 W<sup>ch</sup> if it could by thought be compassed,  
 15 No ambiguitie would therein rest.  
 W<sup>ch</sup> now at last to open and unfould  
 I will attempt but first I meane to prove  
 Those doubts w<sup>ch</sup> you have moved, to remove.  
 ffor first I do demand, why you do thinke  
 20 Their reason unsufficient who say thus?  
 That for so much as *divine prescience*  
 Necessitie to future things to cause  
 They do not iudge, then neither can they thinke  
 Y<sup>t</sup> *prescience* doth hinder mans *free-will*:  
 25 For do you frame yo[ur] former arguments  
 To prove necessity of *future* things,  
 From any other principle, but this:  
 Y<sup>t</sup> such things as are understood before, / 55 [r]  
 They cannot alter, but must come to passe?  
 30 ffor if *fore-knowledge* be not any cause  
 Of the necessitie of things to come,  
 W<sup>ch</sup> thinge before yo[ur] selfe confessed late,  
 Why then shall voluntary things event  
 Unto a certaine end constrayned be.  
 35 ffor to the end you may well understand  
 What consequents arise, let us put case<sup>o</sup>  
 There were no such *fore-knowledge* should things then  
 W<sup>ch</sup> from the will proceede, in this respect  
 Unto necessitie be subiect? *B*: No.  
 40 *P*. Againe, let us *Gods prescience* affirme,  
 But such as causeth no necessitie  
 Unto the course of things, the liberty  
 Of will remayneth sound and absolute  
 No lesse then it before remayn'd, I thinke. /  
 45 But you will answer, althoughe *prescience*  
 Cause not necessitie to future things,  
 Yet notw<sup>th</sup>standinge it doth rest a signe  
 Y<sup>t</sup> necessarilie things shall be done,  
 But so allthough *free-knowledge* had not been,  
 50 Th'*event* of things to come would seeme to be  
 Effected necessarilly likewise. /

- For every signe doth only manyfest  
 And shewe the thinge whereof it is a signe,  
 But not effect what it doth represent. /
- 55 Then this thinge first should demonstrated be  
 Y<sup>t</sup> all things by necessitie fall out.  
 Y<sup>t</sup> so it may appeare foreknowledge is  
 A signe<sup>27</sup> of such necessitie of things. /  
 For otherwise if there be no such thinge,
- 60 The other cannot be a signe of that  
 W<sup>ch</sup> is not any thinge. / But it is plaine,  
 Y<sup>t</sup> demonstrac[i]on w<sup>ch</sup> supported stands  
 By reason firme, is not to be deryved  
 From naked<sup>28</sup> signes, neith[er] from Arguments
- 65 Externally deduced but it is  
 To be produced from convenient  
 And necessary causes evidence.  
 But how can it avoyded be, you say, [55 v]  
 Y<sup>t</sup> those things w<sup>ch</sup> *Gods prescience fore-sawe*
- 70 Would come to passe, should not so take effect?  
 Allthoughe wee hould what *providence* foresawe  
 Would come to passe should not accordingly  
 Effected be, and do not rather thinke,  
 Y<sup>t</sup> thoughe they take effect, neverthesse
- 75 In their owne nature, no necessity  
 Y<sup>t</sup> they should so be brought to end ther was.  
 W<sup>ch</sup> you hereby may easily observe.  
 We, many things objected to o[ur] eies  
 While as they are adoinge, do behould.
- 80 As y<sup>t</sup> w<sup>ch</sup> *Coachman* are beheld to do,  
 In guidinge and in turninge of their *Coach*.  
 And such like voluntary acc[i]ons:  
 Doth then necessity at all constraine  
 Any such act to be effected?<sup>29</sup> B. No. /
- 85 For vaine it were to use the helpe of art,  
 Yf all should, by compulsion, moved be. /  
 P. Then those *events*, w<sup>ch</sup> when men them attempt

<sup>27</sup> signe] "h" deleted after "g" MS

<sup>28</sup> naked] word deleted with naked inserted above with caret

<sup>29</sup> effected] some letters over-written



- Have no necessity, to come to passe:  
 The same things are w<sup>th</sup>out neceßitie  
 90 To take effect, before they come to passe.  
 Then certaine things to take effect there be  
 Whose end from all neceßitie is free. /  
 And this I thinke no man will hence inferre  
 Y<sup>t</sup> those things w<sup>ch</sup> allready take effect  
 95 Were not to come to passe before they came.  
 Wherefore the things *fore-knowne* have free *Events*.  
 ffor as the *knowledge* of things p[re]sent cause  
 No necessary act, so to *foreknowe*  
*Events* to come doth no neceßity  
 100 Inferre to things y<sup>t</sup> are to come to passe. /  
 But you alledge this questionable rests  
 Whether ther can be any *prescience*  
 Of such things w<sup>ch</sup> contingent do remayne.  
 For these two things do seeme to disagree,  
 105 And you suppose if things be knowne before,  
 They must succede of mere necessity.  
 Yf no neceßitie there were thereof,  
 They could not be by any means *fore-knowne*. 56•/[r]  
 And you thinke nothinge but a certainty  
 110 Can comp[re]hended be by *prescience*.  
 And if the thinge whose ends uncertaine stand  
 Be so fore-sene as if they certaine were,  
 You iudge that were a doubt<sup>30</sup> ambiguous,  
 Distinct from *verity* of knowledge firme.  
 115 ffor otherwise to make account of things  
 Then things in *nature* are[,] you do believe[,]  
 Farr from integrety of knowledge swerves.  
 The reason of w<sup>ch</sup> *error* is, because  
 All things w<sup>ch</sup> any man doth app[re]hend  
 120 He demeth y<sup>t</sup> such things are understood  
 Only by force and *nature* of the things  
 W<sup>ch</sup> he doth knowe, w<sup>ch</sup> wholly is untrue. /  
 ffor every thinge w<sup>ch</sup> knowledge doth conceive  
 Is not so<sup>31</sup> app[re]hended as it is,

<sup>30</sup> a doubt] a doubt *deleted after a doubt MS*

<sup>31</sup> so] *inserted above with caret*

- 125 Accordinge to the *nature* of it selfe:  
 But is accordinge to the faculty  
 Of them who knowe the same, rather perceav'd.  
 As by this short example may appeare,  
 The sight, and touchinge, do in severall sort  
 130 The selfe same roundnes of a body knowe.  
 The one farre of doth viewe the body whole,  
 Casting his beames of *sight* at once thereon.  
 The oth[er] doth the roundnes app[re]hend  
 By partes therof, when it approacheth neare,  
 135 Coheringe and environinge the same.  
 The senses also do a man p[er]ceive  
 After one sort, *Imagination*  
 After another sort, *Reason also*  
 After anoth[er] manner doth him see.  
 140 And *divine Intellect* doth otherwise behould. /  
 For *sence externall* doth the *shape* decerne  
 As it in subiect matter doth consist.  
 The *Phantasies imagination*  
 Sole *shape abstract* from matter doth behould.  
 145 *Reason* surmounteth this, consideringe  
 In universall sort the *species*  
 W<sup>ch</sup> is in men perticuler beheld.  
 But *eye of Intellect* mounteth more highe  
 Above the bounds of universall things,  
 150 And doth behould w<sup>th</sup> purest sight of *mynd*,  
 The verie formes simplicity in man. /  
 Wherin this cheifely may be pondered  
 Y<sup>t</sup> the superiour meanes of app[re]hension  
 Doth the inferio[ur] in it comp[re]hend  
 155 But the inferio[ur] cannot any way  
 Arise to comp[re]hend the higher meanes.  
 For outward senses cannot any thinge  
 W<sup>th</sup>out a subiect matter, app[re]hend,  
 Neith[er] *Imagination* doth perceive  
 160 The universall *species* of things.  
 Nor *Reason* can a simple forme conceive,  
 But *divine knowledge* viewinge from above,  
 Not only doth the forme internall, see,  
 But also whatsoever in the same

[56 v]

- 165 Contayned is, doth fully comp[re]hend.  
 So as y<sup>t</sup> forme, w<sup>ch</sup> by no meanes besides  
 Can be perceived, it doth understand. /  
 For both the *Reasons knowledge generall*,  
 The *figure of imagination*,  
 170 And<sup>32</sup> matter sensible it doth conceive,  
 Not usinge *Reasons* helpe, or *phantasie*,  
 Or outward *sense*, but (as a man would say)  
 All things, behouldinge formally at once,  
 In one instant perceivinge of the mind  
 175 And *Reason* also, when it doth respect  
 A universall thinge, doth neither use  
 Helpe of the *Phantasie*, or other sense,  
 Yet all imaginable things doth knowe.  
 And things obiected to the outward sence,  
 180 For it is reason w<sup>ch</sup> in gen[er]all  
 Defineth things in the discourse conceiv'd,  
 As thus: *Man is a livinge thinge, w<sup>ch</sup> hath*  
*Only two<sup>33</sup> feete, [and]<sup>34</sup> reasons use w<sup>th</sup>all.*  
*W<sup>ch</sup> definition*, though it manifest  
 185 A univ[er]sal *notion*, to the *mynd*  
 Yet *non* is ignorant, y<sup>t</sup> this doth showe  
 And comp[re]hend a thinge imaginable,  
 And sensible w<sup>ch</sup> reason doth not viewe,  
 By benefit of *phantasie*, or *sense*,  
 190 But only by conceivinge rationall.  
 Also the *phantasie* althoughe from the *sense*  
 Of *sight*, she tooke begininge, shapes to frame  
 Neverthelesse w<sup>th</sup>out the helpe of *sense*  
 It doth all matters sensible behould,  
 195 Not in a sensible respect of *sight*,  
 But in imaginary sort, therof  
 Iudginge,<sup>35</sup> and app[re]hendinge what it is.  
 Then do you not hence plainly understand  
 Y<sup>t</sup> in perceivinge, all things rather use

57 '[r]

---

<sup>32</sup> And] nd inserted above with caret

<sup>33</sup> two] tow MS

<sup>34</sup> [and] ampersand MS

<sup>35</sup> Iudging] "g" inserted above with caret after "d"

- 200 Their proper faculty, then of such things  
 W<sup>ch</sup> are perceived. And not w<sup>th</sup>out iust cause:  
 ffor wheras every iudgment is the act  
 Of him y<sup>t</sup> iudgeth, it behoveth then  
 That he should iudge not by externall sight,  
 205 But should his worke effect by proper might. /

*Meter 4 ·*

*Ould Stoickes in their sentences obscure  
 Maintained that representations  
 Of things imprinted on mans mynd endure  
 Infixing stronge imaginations:*

- 5 *Like as w<sup>th</sup> pen men write in paper cleane,  
 Which did before no letters shape containe. /*

*But if the agent soule nothinge expresse  
 By inward motion, but doth patient ly,  
 Subiect to shapes w<sup>ch</sup> outward thinges impresse,  
 10 As glasse returneth images to eye,  
 From whence doth come such knowledge to the mynd,  
 Whose sight surveiethe all thinges in their kind?*

- What facultie could then peirce into all?  
 What faculty things compound could divide?  
 15 Or parted thinges to one head could recall?  
 Sometimes both waies thinges lofty to decide,  
 Sometimes in speciall to descend belowe,  
 Discoursinge till error by truth she showe?*

[57 v]

- This mind is far more mightie cause then such  
 20 As like materiall thinges, impressions bide:  
 Yet passive force precedent stirreth much,  
 And oft mans mind doth unto actions guide.  
 Namely when light doth penetrate the eye:  
 Or when a voice in eare doth soundinge cry. /*

- 25 *Then stirreth up the action of the mynd,  
 Recallinge species w<sup>ch</sup> she first conceived,  
 Like motions framinge, w<sup>ch</sup> she doth in kind  
 Apply to outwarde shapes w<sup>ch</sup> she perceived.*



30

## Prose 5

5

10

15

20

25

30

<sup>36</sup> o[n]ly] "n" indicated above as abbreviation

- 35      W<sup>th</sup> the discourse of *reason*, and should say  
 That the thing generall w<sup>ch</sup> *reason* doth  
 Suppose to understand is nought at all:  
 For that thinge w<sup>ch</sup> is by the *sense* perceived  
 Or by *imagination* cannot be
- 40      A univ[er]sall, but a speciall thinge,  
 Then *reasons* iudgment eyther standeth true  
 That nothinge should be sensible, or els  
 Because *she* knoweth many things to be  
 Subiect to *senses*, and *imagination*,
- 45      *Reasons* conceiving should be merely falsh  
 W<sup>ch</sup> taketh y<sup>t</sup> to be a generall thinge  
 W<sup>ch</sup> is but sensible, and singular.  
 To w<sup>ch</sup> things if that *reason* should reply  
 Contrarywise that shee doth understand
- 50      Imaginable things and sensible  
 After a univ[er]sall sight of mynd,  
 And y<sup>t</sup> *sense* and *imagination*,  
 To universall knowledge of things generall  
 Cannot aspire, because their notion
- 55      Excedeth not the figures corporall,  
 And that in understandinge of hard things  
 It is the safest way to credit them  
 Whose iudgment is more firme and absolute.  
 Now in such strife between *reason* and *sense*,
- 60      Would not all wee (in whom the faculty  
 As well of *reason*, as of *phantasie*  
 And outward *sense* inheareth) countenance  
 Rather the cause of *reason*, then of *sense*.  
 Alyke it is, y<sup>t</sup> humane *reason* thinks
- 65      That *divine knowledge* cannot future things  
 Further behold then *reason* can perceive. /  
 ffor thus by *reason*, you disputed late:  
 Yf any things seeme not to have *Events*  
 Certaine and necessary, then such things
- 70      To happen cannot firmly be *fore-known*.  
 Then of such things can be noe *prescience*.  
 W<sup>ch</sup> knowledge if wee also should beleive  
 In casuall things to be, then everythinge  
 Should from necessity be brought to passe.

[58 v]

- 75 Yf then, as wee do *reasons* use enioy,  
 So might wee be partakers of *Gods mind*.  
 Like as wee iudge *imagination*  
 And *sense*, to *reason* ought to render place,  
 So would wee likewise iudge it iustest course  
 80 Y<sup>t</sup> humane *reason* should it selfe submit  
 Unto the *divine notion of Gods mind*. /  
 Wherefore so much as possibly wee can  
 Let us erect o[ur] selves unto the toppe  
 Of y<sup>t</sup> most *highe intelligence in God*.  
 85 ffor there shall *reason* see, what in it selfe  
 It cannot comp[re]hend, that is to say  
 How *Gods fore-knowledge*, sure, and definite,  
 Behouldeth things whose end uncertaine seemes  
 Neither is that opinion waveringe.  
 90 But is the purity of knowledge highe  
 Of *God*, w<sup>ch</sup> cannot comp[re]hended be. /

## Meter 5 ·

- How do the beasts, in a shoue verie strangly repugninge, on earth go?*  
*Some forowinge body thrust al alonge seely<sup>o</sup> crepinge upon dust,*  
*Some fly about soaringe verie highe, and mount w<sup>th</sup> a swift winge,*  
*Some other only to stand do delight with a foote to the firme land.*  
 5 *Some to the feildes merie move, desolate some only the woods love.*  
*Albeit in varyinge<sup>37</sup> figure all these keepe their abidinge,*  
*Yet grovelinge hevie face to them all procureth a disgrace. /*  
*Only the man elevateth aloft hautie head w<sup>th</sup> a greate state,*  
*Whose body mounted aright contemneth basenes of earthes sight.*  
 10 *This figure admonisheth man in whom wary wisdomer inhereth,*  
*That sith alone to the skies bodie thine is erected in apt wyse,*  
*Thou, w<sup>th</sup> a mind elevated on highe to the skies, be erected,*  
*Least that alone body mounted aloft, thy minde be deieted.*

## Prose 6

59·/[r]

Wherefore because (as it is sayd before)  
 What thinge so ever may be understood  
 Cannot by nature of it selfe be knowne:

---

<sup>37</sup> varyinge] word over-written in bold

- But as the nature of<sup>38</sup> them who do know  
 5 Doth comp[re]hend, let us now undertake  
 (So far as lawfull is for us) to viewe  
 What is the state of *Gods essence divine*,  
 That what his knowledge is wee may perceive. /  
 That *God eternall* is[,] it is agreed  
 10 Amongst all them who reasonable are.  
 Then let us see what is *eternitie*,  
 For y<sup>t</sup> will unto us most plainly showe  
 Both what his *nature* and his knowledge is. /  
*Eternitie is whole possession*  
 15 *And perfect state of life w<sup>th</sup>out an end.*  
 W<sup>ch</sup> may more plaine appeare, if we compare  
 Therew<sup>th</sup> things temporall. ffor what in tyme  
 Doth live, it beinge p[re]sent doth proceede  
 From things forepassed unto things to come,  
 20 And nothings is in tyme established  
 W<sup>ch</sup> can at once together comp[re]hend  
 The entyre space of his continuinge,  
 But to the morow hath not yet attayn'd,  
 And hath already lost the tyme forespent.  
 25 And truly in the p[re]sent tyme ye live  
 No longer then in that moment of tyme  
 W<sup>ch</sup> moveable and transitory stands.  
 Then what so hath succession of tyme,  
 Allthoug the same (as *Aristotle* sayd<sup>39</sup>  
 30 Concerning the contynuan<sup>ce</sup><sup>40</sup> of the world)  
 Never began, nor never shall have end.  
 And thoughe the tyme thereof extended were  
 W<sup>th</sup> infinite continuance of tyme:  
 Yet is it not a thinge w<sup>ch</sup> may be thought  
 35 To be eternall, for it comp[re]hends  
 Not all at once, allthoug the space thereof  
 Were infinit, for it wanteth yet  
 The future tymes, w<sup>ch</sup> are not yet transact. /

<sup>38</sup> it selfe be knowne: / But as the nature of] inserted above with caret after by nature of

<sup>39</sup> sayd] sayd) MS (a redundant parenthesis emended out)

<sup>40</sup> contynuan<sup>ce</sup>] altered from countynance ("u" after "o" deleted with second "u" inserted above with caret after second "n")



- Then that w<sup>ch</sup> comp[re]hendeth in *one* act  
 40 And doth possesse the fullnes all at once  
 Of life interminable, whereunto [59 v]  
 No tyme to come is absent, or tyme past  
 Is vanished, may worthely be sayd  
 To be *eternal* and most requisit  
 45 It is, y<sup>t</sup> p[re]sent things should him assist  
 And y<sup>t</sup> he should have the infinity  
 Of tymes progression to be p[re]sent still,  
 From whence some men concluded have amisse  
 Who when they heare y<sup>t</sup> *Plato* did suppose,  
 50 This world had no beginnings tyme at all,  
 Nor should at any tyme be brought to end,  
 They thinke hereby the world w<sup>ch</sup> *God* hath made  
 W<sup>th</sup> the *Creator* coeternal were  
 For it is one thinge to be governed  
 55 W<sup>th</sup> life interminables motion,  
 W<sup>ch</sup> *Plato* did unto the world ascribe:  
 Anoth[er] thinge it is to comp[re]hend  
 The p[re]sence of interminable life  
 In one act, w<sup>ch</sup> is manifestly knowne  
 60 To be the property of *divine mind*. /  
 Neith[er] ought *God* to seeme more auncient  
 Then creatures, by the quantitie of tyme,  
 But rath[er] in respect of property  
 Of his simplicity of *nature* pure. /  
 65 ffor moc[i]on infinyte of things in tyme  
 Doth imytate *Gods* p[re]senty state  
 Of life eternal and im[m]ovable,  
 W<sup>ch</sup> when it cannot equalize or match,  
 It fayleth of im[m]utabilitytie,  
 70 And doth decrease from the simplicity  
 Of *Gods Al-presence*, into quantity  
 W<sup>ch</sup> is successively made infinit  
 Respectinge future and fore-paßed tymes. /  
 And when it cannot althogith[er] have  
 75 At once the fulnes of the life of *God*,  
 Yet herein sith it ceaseth not to be  
 But in one forme or oth[er] doth abide,  
 It seemeth in some sort to im[m]ytate

- Y<sup>t</sup> w<sup>ch</sup> it cannot compasse and fulfill.  
 80 Bindinge it selfe to p[re]sence in some sorte  
 Of this small transitory pointe of tyme, [60 r]  
 W<sup>ch</sup> for so much as it doth rep[re]sent  
 Certaine simylytude of *Gods presence*  
 W<sup>ch</sup> doth eternally fixed remaine,  
 85 It doth performe to them who have such state  
 Y<sup>t</sup> they to have a<sup>41</sup> *beinge* may appeare.  
 But for so much as it could not persist  
 It tooke the infinit pathway of them,  
 Werby it comes to passe it doth prolonge  
 90 The life procedinge by succession,  
 Whose plenitude it could not comp[re]hend  
 By stable permanence im[m]ovable.  
 Then if we (followinge *Plato*) would impose  
 Convenient names to things, wee may affirme  
 95 Y<sup>t</sup> *God eternall* is, and y<sup>t</sup> the world  
 Perpetually doth move. Then for as much  
 As every *iudgment* comp[re]hendeth things  
 W<sup>ch</sup> therto subiect are, accordinge to  
 The *nature* of the thinge w<sup>ch</sup> doth perceive  
 100 And sith *eternall and All-present state*  
*In Gods pure nature* allwaies doth consist  
 His knowledge then, w<sup>ch</sup> doth tymes moc[i]on  
 Exceede, remayneth in the singlenes  
 Of his owne p[re]sence, and doth comp[re]hend  
 105 The spaces infinit of tyme forepast,  
 And tyme to come, and understandeth all  
 In the *simplicitie* of knowledge his,  
 As though they were now done in p[re]sent tyme.  
 Wherefore if you *Gods prescience* perpend,<sup>o</sup>  
 110 By w<sup>ch</sup> he understandeth everythinge:  
 You will not call it *prescience* of things,  
 W<sup>ch</sup> are to come, but rather estimate  
 The same to be, an instant knowledge firme  
 W<sup>ch</sup> never fadeth, nor doth passe away. /  
 115 ffrom whence it is not called *providence*,  
 But rath[er] *providence* of *God*: because

---

<sup>41</sup> a] inserted above with caret

- It beinge farre remote from lowest things,  
 Behouldeth *all* from highest toppe of *all*.  
 Why then do you require that future things  
 120 Should of *necessitie* be brought to passe?  
 Because they be in *Gods sight* manifest? [60 v]  
 For men cause not necessity to things  
 W<sup>ch</sup> they behould: for what you p[re]sent see  
 Doth yo[ur] sight add thereto necessity?  
 125 B. No, in no sort. P. But if comparison  
 May worthely be made, betwen *Gods sight*  
 Of p[re]sent things, and sight of mortall man  
 As you see things in p[re]sent temporall  
 So he behouldeth all by endles sight.  
 130 Then this *divine fore-knowledge* chaungeth not  
 The *nature* and the *propertie* of things,  
 But doth them see so present in his sight  
 As they in tyme to come shall still proceede. /  
 Neither<sup>42</sup> doth he things *iudgement* so confound  
 135 But in one instant sight of *mind divine*  
 Both necessary, and contingent things  
 W<sup>ch</sup> are to come he doth discerning knowe:  
 Like as when you in one instant behould  
 A man to walke on earth, and sunne in *skie*  
 140 To ryse, although you both at once behould,  
 Yet you distinguish them, and do esteeme  
 The one to be a voluntary act,  
 The oth[er] necessarylie to come. /  
 So then the sight of *God* behoulding all  
 145 Doth not the quality of things disturbe,  
 W<sup>ch</sup> things are p[re]sent in respect of him,  
 But in respect of tymes succession  
 They are to come in seasons severall.  
 Whereby it followeth by consequent  
 150 Y<sup>t</sup> this is not *Gods* bare opinion,  
 But knowledge grounded on undoubted truth  
 When as he knoweth any thinge shall be,  
 He cannot be therof, y<sup>t</sup> it doth want  
 Necessity of beinge, ignorant.

---

<sup>42</sup> Neither] Nether MS

- 155 Here, if you say, the thinge w<sup>ch</sup> *God* doth see  
 Shall come to passe, cannot but have *event*,  
 And y<sup>t</sup> w<sup>ch</sup> cannot chuse but take effect  
 Y<sup>t</sup> falleth out of meere necessity,  
 And if you urge me to this verie word  
 160 *Necessitie*, I will acknowledge then  
 A thinge w<sup>ch</sup> doth most solid truth containe, [61 r]  
 And hardlie any man will yeild therto  
 Consent, or can the same attaine to knowe,  
 But he that doth *Gods essence* contemplate.  
 165 For I will answer thus, the thinge to come  
 When you *Gods divine knowledge* do respect,  
 Is necessarilie to take effect:  
 But when the same thinge is considered  
 Accordinge to the *nature* of it selfe,  
 170 It seemeth free, and altogether voyd  
 Exempted from necessitie of fate. /  
 For two kinds of necessitie there are  
 The first is simple, as necessitie  
 There is, y<sup>t</sup> every man should mortall be,  
 175 The other kind is by condic[i]on firme,  
 As if you knowe that any man doth walke,  
 Y<sup>t</sup> he doth walke is a necessitie.  
 ffor what a man doth understand to be,  
 Cannot be otherwise then it is knowne.  
 180 But this necessitie condic[i]onall,  
*Simple necessitie* doth not inferre,  
 For not the prop[er] *nature* of the thinge  
 But the addic[i]on of condic[i]on  
 Is only cause of such necessitie.  
 185 For no *necessitie* constreyneth man  
 To walke, who voluntarily doth goe.  
 Allthough when he doth walke it cannot chuse  
 But of *necessitie* he needs must walke. /  
 Then in like manner if *Gods providence*  
 190 Behouldeth any thinge, in p[re]sent act  
 Of *sight*, the same is of *necessitie*,  
 Though no *necessitie* at all therof  
 In *nature* prop[er] can therto belonge.  
 But *God*, those future things w<sup>ch</sup> do proceede



- 195 From liberty of will, behouldeth all  
 As if they p[re]sent were in action  
 Then to the sight of *God*, these things referr'd  
 Be necessary, by<sup>43</sup> condic[i]on  
 Of *Gods All-seing knowledge*, otherwise  
 200 Yf by themselves they be considered  
 They do not leave their freedome absolute,  
 W<sup>ch</sup> doth in *nature* unto them belonge. / [61 v]  
 Wherefore undoubtedly all things succede  
 W<sup>ch</sup> *God fore-knoweth* to be brought to passe.  
 205 But from *fre-will* some things thereof proceede,  
 W<sup>ch</sup> things although they do fall out, and be  
 In tyme effected, yet the property  
 Of *nature*, they thereby do not forgoe. /  
 Because, before such things did take effect,  
 210 It might have ben they had not come to passe.  
 But what are wee the nearer if these things  
 Be made unnecessary, sith they are  
 To come to passe, but the condic[i]on  
 Of *divine knowledge*, in every respect  
 215 As though they were of mere necessity. /  
 Herin this difference is betwen these things  
 As is betwen the things forenamed late  
 Namely the rising *Sunne*, and walking man,  
 W<sup>ch</sup> acc[i]ons the while y<sup>t</sup> they be done  
 220 They cannot chuse but needs they must be done.<sup>44</sup> /  
 Yet not w<sup>th</sup>standinge, one of them, before  
 It came to passe, was of necessitie  
 To take effect: the other was not so: /  
 So likewise what *God* hath before his eies,  
 225 W<sup>th</sup>out all controversie *beinge* hath  
 But of those things, some do descend and springe  
 From the necessitie of things by kind,  
 Others descend from agents facultie.  
 Then not w<sup>th</sup>out just cause, wee said before  
 230 Yf these *events* have a relac[i]on  
 To *Gods all-seeing knowledg*, then they are

<sup>43</sup> by] the *deleted after* by MS

<sup>44</sup> They cannot . . . be done.] *interlineated*

- Things necessary: But considered  
 Accordinge to the *nature* of them selves  
 They are exempted from constreyning bounds  
 235 Of all *necessitie*. As everythinge  
 W<sup>ch</sup> to externall senses doth appeare  
 Yf you the same to *reason* do referre  
 It universall is, yf you respect  
 The *outward senses*, it is singuler. /  
 240 But you will say if it be in my power  
 To alter my intents and purposes  
 I shall make frustrate *divine providence*  
 When I perhaps shall chaunge what he *fore-knew*. /  
 I answere you may alter yo[ur] intent [62 r]  
 245 But for as much as p[re]sent certainty  
 Of *providence*, w<sup>ch</sup> cannot be deceav'd,  
 Behouldeth both how you can chaunge yo[ur] mynd,  
 And also wheth[er] you chaunge yo[ur] intent,  
 Or to what act yo[ur] purpose altereth,  
 250 You cannot *divine prescience* avoyd.  
 Like as you cannot flee the p[re]sent sight  
 Of the behouldinge eye of man, althoughe  
 You chaunge yo[ur] selfe to sundry actions  
 Farre differinge, by liberty of will. /  
 255 What then will you reply shall it be said  
 Y<sup>r</sup> *divine understandinge* altereth  
 After my chaunginge *disposition*,  
 That when I shall desire, now this, now that,  
 It seemes to chaunge his course of knowinge? No. /  
 260 For sight of *God* p[re]vents all future things,  
 And doth compell and revoke the same  
 Unto the<sup>45</sup> presence of his knowledge firme.  
 Neith[er] doth he so chaunge as you surmise  
 His courses for to knowe nowe this, now that  
 265 But in a moment, thy mutations  
 He permanent doth view, and comp[re]hend:  
 W<sup>ch</sup> p[re]sence, all to comp[re]hend and see,  
*God* hath not from *events* of *future* things,  
 But from his *essences simplicitie*.

---

<sup>45</sup> the] "e" deleted after "e" MS

- 270 From whence y<sup>t</sup> doubt is also answered,  
 W<sup>ch</sup> you not longe before propounded have.  
 Namely, it were no small *indignitie*,  
 Yf *future* things w<sup>ch</sup> mortall men effect  
 Should be affirmed to administer  
 275 Or be the cause of *knowledge* firme of *God*. /  
 For this effectuall vertue of *science*  
 By p[re]sent noc[i]on understandinge all,  
 Doth unto all their order constitute,  
 And is not bound unto inferior meanes. /  
 280 W<sup>ch</sup> things thus standinge, liberty of will  
 Doth unto mortall men stable remayne.  
 Neith[er] do laws w<sup>th</sup>out iust cause propound  
 Rewards and punishments unto mens wills,  
 W<sup>ch</sup> freed are from all necessity.  
 285 There is also a *God fore-knowing* all [62 v]  
 Who from above behouldeth every thinge. /  
 And his All[-]present sight's *eternitie*,  
 Concurrerth w<sup>th</sup> the future quality  
 Of o[ur] attempts, distributinge rewards  
 290 Unto the *good*, and punishments to *bad*.  
 Neither in vaine is hope<sup>46</sup> fixed in *God*,  
 Nor praie[rs] vaine, w<sup>ch</sup> when they are aright  
 Framed, they cannot uneffectuall  
 Returne in vaine, wherfore abandon vice,<sup>47</sup>  
 295 Vertues embrace, to right hope lift your mynd,  
 Humble petic[i]ons direct on highe.  
 No small necessitie on you is lay'd  
 (Unles you will dissemble) to retaine  
 A sincere life, because before the eies  
 300 Of *God* the *Iudge* you worke, who all descries.<sup>o</sup> /

*Finis Lib: ult.*

[*flourish*]

<sup>46</sup> hope] "o" deleted after "o" MS

<sup>47</sup> wherfore abandon vice] w<sup>ch</sup> when they are aright deleted with wherfore abandon vice  
 inserted above with caret after vaine





## Appendix I

### Bracegirdle's Metrical Forms<sup>1</sup>

METER	STANZA/RHYME	METRICS
Book I		
1	couplets	quantitative meter
2	ottava rima <i>abababcc</i>	pentameter
3	quatrains <i>abab</i>	pentameter
4	heroic couplets	pentameter
5	nonce stanzas [decastich] <i>a<sup>5</sup>b<sup>5</sup>a<sup>5</sup>b<sup>5</sup>c<sup>5</sup>d<sup>3</sup>e<sup>3</sup>d<sup>3</sup>e<sup>2</sup></i>	variable length <sup>2</sup>
6	quatrains <i>abba</i>	pentameter
7	nonce stanza <i>ab</i> throughout	tetrameter
Book II		
1	heroic couplets	pentameter
2	nonce stanzas <i>a<sup>5</sup>a<sup>5</sup>b<sup>6</sup>b<sup>3</sup>a<sup>2</sup></i> <i>(with interlaced rhymes)</i>	variable length
3	sestets <i>a<sup>2</sup>b<sup>3</sup>c<sup>2</sup>a<sup>2</sup>b<sup>3</sup>c<sup>2</sup></i>	variable length
4	sestets <i>ababcc</i>	hexameter
5	rispetto [heroic] <i>ababccdd</i>	pentameter
6	sestets <i>abbaab</i>	pentameter
7	unrhymed [stichic]	quantitative meter
8	sestets [sextilla] <i>aabccb</i>	pentameter

<sup>1</sup> See Lewis Turco, *The New Book of Forms* (London: University Press of New England, 1986). See also Alex Preminger and T.V.F. Brogan, *The New Princeton Encyclopedia of Poetry and Poetics* (Princeton: Princeton University Press, 1993).

<sup>2</sup> Superscripted numbers denote the metrical feet per line, indicating more specifically Bracegirdle's sometimes complex poetic structures.

## Book III

1	nonce stanzas [decastich] $a^2b^2c^2d^2a^2b^2c^2d^2e^4$	variable length
2	quatrains <i>abba</i>	pentameter
3	sestets $a^2b^3c^3a^2b^3c^3$	variable length
4	sestets [sextilla] <i>aabccb</i>	pentameter
5	nonce stanzas $a^3a^3a^3b^2c^3c^3b^2d^3d^3b^2$	variable length
6	sestets <i>ababcc</i>	tetrameter
7	quatrains $a^4b^2c^4b^2$ (with internal rhymes)	variable length
8	nonce stanza <i>abababcdcdefeggg</i> (sonnet form)	hexameter
9	nonce stanza <i>ababbcc</i> (rime royal form)	hexameter
10	sestets <i>ababcc</i>	pentameter
11	ottava rima <i>abababcc</i>	pentameter
12	quatrains $a^3b^2a^3b^2$	variable length

## Book IV

1	quatrains <i>abab</i>	tetrameter
2	nonce stanzas [decastich] $a^5b^5a^5b^5c^5c^5d^2e^3d^2e^3$	variable length
3	ottava rima <i>abababcc</i>	pentameter
4	sestets <i>ababcc</i>	pentameter
5	sestets <i>ababcc</i>	pentameter
6	sestets <i>abbacc</i>	pentameter
7	heroic couplets	pentameter

## Book V

1	rime royal <i>ababbcc</i>	pentameter
2	octaves <i>ababcccb</i>	tetrameter
3	sestets <i>ababcc</i>	pentameter
4	sestets <i>ababcc</i>	pentameter
5	thirteen lines [stichic] (internal rhyme & final couplet)	quantitative meter

## *Appendix II*

### Selective Glossary

bewray: reveal, betray

(I, p.5, 1; I, p.5, 7; II, p.6, 43; II, p.6, 96)

brage: boast

(II, p.7, 103)

carkinge: fretting

(III, m.3, 13)

descrie: espy, make out, discover

(I, m.7, 42, V, p.6, 300)

disgraded: formally deposed from a higher rank

(II, p.4, 46)

echins: urchins

(III, m.8, 7)

guerdon: reward

(I, p.4, 21; IV, p.1, 46; IV, p.3, 11; IV, p.3, 16; IV, p.3, 24;  
IV, p.3, 49; IV, p.7, 38; IV, m.7, 42)

jar (iar): jaring, clashing

(II, m.8, 8)

lowringe: sinking, making low

(I, m.3, 7; II, p.3, 49)

lucre: financial gain

(I, p.4, 45)

maugre: in spite of

(I, m.5, 49)

nice (nicenes): foolishness

(II, p.4, 49; II, p.4, 71; II, p.6, 23)

packe: leave

(I, p.4, 75)

perpend: ponder

(V, p.6, 9)

perspicuous: clear, evident

(IV, p.4, 158)

pickthanke: flatterer, tale-bearer

(III, p.4, 17)

put case: let us suppose that

(II, p.7, 109; V, p.4, 36)

scænicall: illusory, theatrical

(I, p.1, 33)

sely (seely): miserable, pitiable

(I, p.1, 8; II, m.7, 12; III, m.8, 1; IV, p.2 174; V, m.5, 2)

suborned: procured unlawfully, purjured

(I, p.4, 67)

surprice: surpress, take away

(II, p.4, 107)

tertian ague: a fever of three days

(III, p.8, 39)

wayne: cart

(IV, m.5, 5)















ISBN 0-86698-242-6

52600



9 780866 982429